CHRISTS

prayer expounded,
A Christian Directed, and
a Communicant prepared.

The first teaching to pray,
The second [illegible]liue,
The third [illegible]e the Sacrament of
C[illegible]

To which is added, a Pre-
face of Prayer, a pithie prayer for
Christian families.
A thankes giuing for our deliuerance
from treason by Gunpowder, and
learned Latin verses of
that argument.

By *Robert Hill*, Preacher at Saint
Martins in the fields.

AT LONDON
Printed for *William Cotton*, and are to be sold
at his shop neere Ludgate [illegible]

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AT LONDON,
Printed for [illegible], and are to be sold
at his shop neere Ludgate 1606.

To mine Honourable, *Worshipfull, and Christi-*an Auditors, at S. Martins in *the Fields. Grace and peace.*

To my Honorable good Lord the Bishop of Duresme.

Hristian Auditors. There are 3. things in regarde of God, which euery good person must be acquainted withal; the first is how he must talke with God; The second how he must liue before God; The third how he must come to God, when the seale of his saluation is offered in the sacrament. Of all these three I am bolde at this time to present vnto you this little Manuell.

Lycurgus, a law giuer amongst the *Lacedemonians*, made this one lawe for sacrificing to the gods, that they should not be presented with many things, and those either small or no great value. If things are to be esteemed rather by weight, then worth, I haue

obserued this lawe in this present gift. I offer vnto you but three things; the first number of which *all* can be spoken. And I present vnto you but small things; for what can bee conteined in twelue sheetes of paper? yet if it please you to giue these few sheetes the reading, you shall know better how to pray, learne better how to liue, & vnderstand better how to come to Gods table, so long as you shall either pray, liue, or receiue. And because I haue, concerning the first, preached to you of late many Sermons, I am willing at this time, in way of preface, to cõmend vnto you the dignitie of Prayer.

The dignitie of prayer.

By it wee conferre and talke with God, & by it we procure much good vnto man: By it we do pierce the very clouds, and by it we haue whatsoeuer is meete. Do we want any thing that is good for vs or others? Prayer is the messenger whom wee must send towards God. Haue wee receiued any speciall fauour from him? prayer is our Ambassadour to giue him thankes.

Are we in the morning to beginne our worke? this is the Key to open

Clauis diei.

the

the day. Are wee at euening to shut our selues in? this is the [a] locke to seale vp the night. If wee would binde the Almightie [b] to do vs none hurt, heere is the band by which he is tyed [c]. And if we would vntie him to doe vs good, heere is the porter of the gates of heauen. It is our *Ædypus* to dissolue our doubts, It is our commentarie to vnderstand Gods word [d]. It is a sacrifice to God, a scourge to the deuill, and an helpe to our selues in all our troubles. Wherefore as the Apostle by examples commended faith, so may I by examples commend prayer.

By it *Abrahams* seruant obtained a wife for *Izaak*, and by it *Moses* obtained a pardon for Israell. By this, the same *Moses* ouercame the *Amalekites*, and by this *Abraham* interceded for the Sodomites. By praier *Iacob* was deliuered from *Esau*; *Iosuah* from the men of *Aie*; *Dauid* from *Goliah*; The Prophet from *Ieroboam*; *Elizeus* from the Samaritans; *Hezechiah* from death; *Iehosaphat* from the *Aramites*; *Manasses* from captiuitie; *Ieremiah* from his aduersaries; and

[a] *Claustrum noctis.*

[b] *Vinculum in Deum.* Bernard. *Ianiſor* Coli

[d] *Commentarium scripturæ* Origen.

[c] *Deo sacrificiis diabolo flagellum oranti succor diis.* August.

The praise of prayer.

The relief of Prayer.

Daniel from the Lions, the diseased from his leprosie, the Apostles from prison, and the Church from persecution. By prayer *Hannah* obtained a sonne, *David* deliuerance, *Salomon* wisdome, *Elias* the restoring of a dead child, *Elizeus* the opening of his seruants eyes, *Nehemiah* the kings fauour, the *Centurion* his seruats health, Christ comfort in his agonie, the Apostles a successor to *Iudas*, *Stephen* pardon for *Paul*, and *Monima* the conuersion of her sonne *S. Austin*.

Thus true it is which *Austin* saith, *Great is the profit of pure prayer, and as a faithful messenger, deliuers her arrand, and pierceth thither whether flesh cannot come.* And this it was which made Barnard to say, *Brethren let none of vs lightly esteeme his prayer, I tell you, that he to whome we pray doth not lightly esteeme it: after it is out of our mouth, he writes it in his booke: and one of these two we may doubtles expect, either that he will grant our petition, or that which he knoweth to be better for vs.*

Call vpon me, and I will heare saith God, aske, and you shall haue saith

Christ,

Christ. Before they crie I will heare the saith *Esayah*. The Lord is nigh to all that call vpon him, saith *Dauid*, but to such as call vpon him in trueth. And if wee may beleeue the Apostle *James*, the praier of a righteous man availeth much.

Pray therefore, and we had needs to pray. Sathan will deuoure thee: pray for deliuerance. The world will allure thee: pray for assistance. The flesh will betray thee: pray for defence. The wicked will seduce thee: pray for continuance. What beloued? if God had commanded vs a great thing, ought we not to do it, how much more when he saith, Pray and preuaile, aske and haue, seeke and finde, knock and it shal be opened vnto you? aske temporall things and haue them, seeke for spirituall things & finde them, knock for eternall things, and the gates of heauen shall stand as open to you, as the gates of the prison did to the Apostle *Peter*. Why we ought to pray.

By this, with *Eliah*, you may open and shut the very gates of heauen, and by this with the Apostle you may

shake

shake the foundations of the earth. O pretious praier, what could not onely we, but euē the whole world do without thee. Thou encreasest the earth; calmest the sea, asswagest the fire, purgest the ayre, protectest our gouernours, confoundest our enemie, preseruest our health, instructest our mindes, blessest our actions, encreasest our wealth, exaltest our honour, speakest but the word and we are preserued.

Pray in all places. Pray we therefore in all places, at all times, for all persons, and for all things. Pray we in all places, but in euery place lifting vp pure hands vnto God. Thus, *Izaak* prayed in the field, *Iacob* in his bed, *Israel* in Egypt. *Moses* on the Mount, *Iosuah* at *Iericho*, *Elias* in the chamber, *Hezechiah* on his couch, *Ieremie* in the dungeon, *Ionah* in the Whales bellie, *Daniel* in the Lions den, Christ in the Garden, the Disciples in a ship, *Peter* in a Tanners house, *Paul* at the Sea side, and the Iewes at Ierusalem. Call vpon him in thy priuate chamber, and crie vnto him with thy familie in thy parlour.

Thou

Thou needest not to fall downe at some pillar with hypocrites, but praise him especially in the congregation of Saints: for there many voyces are Gods best melodie.

Pray also at all times, at euening, & morning, and at noone day, will I pray vnto thee, yea at midnight will I rise to call vpon thee, nay seauen times a day will I praise thee saith *Dauid*. *Daniel* did so three times a day, *Paul* did it day and night, *Hannah* did it all the dayes of her life, and the Psalmographer vowes it, I will praise the Lord as long as I liue, as long as I haue any being, I will sing praises to my God. Pray continually, not as those heretiques, who would euer doe so, but as Christians who know when to do so. Pray at all times. *Euchyta.*

With morning prayer, the day begin:
With euening praier the night shut in.
Without this prayer sit not to eate:
Without Gods praise rise not from meate.

And forget not to pray for all persons, for the King as the head, his Senators as the eyes, his Clergie as the mouth, his Souldiers as the hands, Pray for all persons

hands, his subiects, of all trades as the feete vpon which the commonwealth doth stand. Art thou a Minister? pray for thy flocke. An Auditor? for thy preacher. A father? for thy child: an husband? for thy wife, a maister? for thy seruant: or a gouernour? pray for thy famulie. Is any sick? pray for his health: Poore? for his wealth: imprisoned? for his libertie: seduced? for his recouerie: confirmed? for his constancie: or in any distresse? for his deliuery. Pray for all men, that their bodies may be preserued, soules saued, estates maintained, that thy, and their thoughts may bee sanctified, your words seasoned, and your actions ordered by the spirit of God.

To whom we must pray.

Will you know now to whom we must pray? not to a Calfe as the Israelites did, nor to *Baal* as his Priests did, nor to an image as idolatours did, nor to any Saints, as our fathers did; but as we are bound to serue God alone, so are we bounden to pray to God alone; for he alone, knoweth our wants, heareth our petitions, hath promised to helpe vs, is able to doe for vs, and is the

alone

alone present helper in the needfull time of trouble.

I will draw to an end, you haue seene beloued the necessitie of this seruice, let me shew you a little the qualities of this seruice. Pray we must in knowledge with vnderstanding, in faith by beleeuing, in remorse with feeling, in zeale without cooling, in intention without wandring, in reuerence without contemning, in constancie without reuoking, and in loue without reuenging. Let our eies be fastned, hearts fixed, knees bowed, mouthes opened, and our hands lifted vp as to the King of Kings. And as *Iacob* would not let the Angell goe till he were blessed, so let not vs let him go till wee be heard. Let not the woman of *Canaan* be more earnest with Christ militant, then wee wil be with the same Christ triumphant. Let neuer Queene of *Sheba* so willingly come to *Salomon*, as wee must willingly come vnto Christ: hee loueth most willing and importunate sutors. Wherefore as *Dauid* said to *Abner*, neuer see my face, vnlesse thou bring *Michal* with thee, so say I vnto you, neuer

How we must pray.

never looke God in the face vnlesse you bring prayer with you.

As I haue declared to you the duties of praier, so should I speake somewhat of giuing of thankes. Many can bee content to pray in troubles, but fewe giue thankes for deliuerance out of trouble. *Multi petentes, pauci promittentes, paucissimi reddentes*, saith an ancient father, there are many petitioners, few promisers, most few thanks giuers. Are there not ten cleansed? where are the nine? there is none returned to giue thankes but this one, and he is a Samaritan. If euer people vnder the cope of heauen had occasiō to praise God, we are they, especially for his word and gospell, and for many deliuerances shewed to our Princes and people.

But because at the end of this treatise, I haue set downe a forme both of praier & thanks giuing, I refer you to the perusing of those two platformes.

I hope not of your patience for the length of this preface, because I desire to leaue it as an ocular sermon instructing you continually how to call vpon God, and preparing you to the exposition

sition of the Lords prayer, which of many through ignorance is as much prophaned, as euer God was by saying the Pater-noster in Latin, or repeating other rosaries in an vnknown language.

Now hauing ended as you see these questions and answers, I make question with my selfe, to whom I may commend them: and because for these three yeares immediatly past, I haue liued and preached amongst you, I am bolde in generall to present them to you all. You haue I confesse knowne my conuersation, bin acquainted with my ministrie, countenanced me in my calling, maintained me in health, comforted me in sickness, & afforded vnto me much more kindnesse, then can be requited by this paper present. And since it pleaseth God to dispose of me still in such vncertaine places, as that I could neuer yet say, heere must I rest: I blesse God that euer I came vnto you, whose loue and large hath bene such vnto me, as makes me to say of my late exile, *Perissem nisi perissem*, I had bene vndone, if others had not sought to vndoe me.

And

And therefore though I cannot say to you, as *Paul* did to the *Corinthians*, *I am yours to liue and die with you*: yet this I will say, I am yours to liue and pray for you, that you may so know God, as you may pray to him; so pray to God that you may liue before him; so liue, that you may euer be fit to receiue his sacrament; and so both fit to know, pray, liue, and receiue, that after you haue knowne him by Christ, prayed to him through Christ, liued before him in Christ, and receiued his fauour in the seales of Christ, you may in the end dye in his faith, as you haue liued in his feare, and at the last day in bodyes and soules bee partakers of eternall glorye. To the grace of this GOD I commend you, to your grace I commend these treatises, doubting not but many of you will be as readie to read them, as you haue bene willing to heare them. From your Parish of S. *Martin* the fielde, Jan. 1. 1606.

Your seruant in the Lord,

ROBERT HILL.

The Speakers.

Euchedidascalus	Phileuches
a teacher of praier.	*a louer of praier.*

Euch.

PHileuches amongst manie Sermons which I haue preached vnto you, you haue heard me expound the Lordes prayer; are you bound to giue accompt of that you haue heard?

Phil. Yt doubtlesse I am, for the Apostle Peter teacheth me that I must be alwaies ready to giue an answer to euery one that asketh mée a reason of the hope that is in me with meekenesse and reuerence.* *1.Pet.3.15

Euch. Repeate then the Lordes prayer.

Phil. Our Father which art in heauen hallowed be thy name: thy kingdome come: thy will be done in earth as it is in heauen: Giue vs this day our

daily bread: and forgiue vs our trespasses, as we forgiue them that trespas against vs: and lead vs not into temptation, but deliuer vs from euill: For thine is the kingdome, the power, and the glory for euer and euer, amen.

Euch. Why is this prayer called the Lords prayer?

Phil. 1. Because Christ Iesus our Lord set downe the same [b].

[b] Math. 6. 9

2. Because we cannot pray vnles Christ teach vs [c].

[c] Luk. 11. 1.

Euch. How many partes hath this prayer?

Phil. Foure. 1. a preface,
2. Petitions.
3. a reason.
4. a Seale.

Euch. Which is the Preface?

Phil. Our Father which art in heauē, where God is described by two such properties, as wée muſt haue in our minds when wee pray vnto him, as 1. That he is our louing Father. [d]

/ Our father which art in heauen.

[d] Esa. 63. 16

2. That he is our almighty God in heauen [e].

[e] Vers. 15.

Euch. Do you here pray to the Father onely?

Phil.

Phil. No, but to the whole trinity, yet as the first person is the fountaine of the deity, wee pray to the father, by the sonne, through the holy ghost.

Euch. What doth this word Father teach you?

Phil. 1. That I must not call vpon him as my Iudge, but my father[f].

2. that in Christ I am his sonne[g].

3. That hee will denie mee nothing conuenient[h].

4. That I may boldly come vnto him[i].

5. That none can pray vnto him but his children.[k]

6. That I must euer behaue my selfe as gods childe[l].

7. That I must pray only to God[m].

8. And lastly that I must come vnto him by Christ.[n]

Euch. Why doe you say our Father and not my father?

Phil. To teach me, 1. that I must hold eche member of the church as my brethren.[o]

2. That I must pray aswell for others as my selfe[p].

3. that I must loue all men as brethren.

[f] Lu. 15. 18
[g] Gal. 3. 26
[h] Mat. 7. 7.
[i] psal. 50. 15
[k] Vers. 16.
[l] Eph. 5. 8.
[m] Mat. 4. 10
[n] Ioh. 14. 13.
[o] gen. 13. 8.
[p] Iam 5. 16 1. Ioh. 4. 21.

4. The dignity of each Christian
[r] 1.Sam.18. 23. having God to his father. [r]
[s] 1.Ioh.3.1. 5. Gods loue to me in making me his child [s].

Euch. Why saie you that God is in Heauen?

[t] Eccle.21. 24 Phil. Because there he sheweth him selfe chiefely to the saints [t], and from thence hee manifesteth himselfe to
[u] Psal.57.3 man. [u]

Euch. Is not God euery where?

Phil. Yes, for his essence is euery
[x] prou.5.21 where, [x] and he filleth both heauen and
Caelū triplex. earth. [y]
[y] Eph.4.10. Euch. How many heauens are there?

Phil. Three. 1. The ayre in which
[z] Gen.1.26 we breath [z]. 2. the skie in which are the
[a] Deu.1.10 starres [a]. 3. the heauen of heauens in
[b] 1.kin.8.27 which Christ, the Angels & Saints departed, are [b].

Euch. What learne you by this that God is in heauen?

Phil. 1. That he is therefore able to
[c] 1.kin.8.30 graunt my requests [c].

2. That I may pray with confidence
[d] psal.123.1 vnto him [d].
[e] 1.king.8. 48.psal.25.1. 3. That in prayer my heart must be in heauen [e].

4. The

4. That I must vse all reuerence in praier[f]. [f] Eccl. 5. 1. 2

5. That one day I shall come to heauen[g]. [g] phil. 3. 21.

6. That I must looke for all graces from heauen[h]. [h] Ier. 1. 17.

7. That by pilgrimages I néed not séeke to God.[i] [i] psal. 145. 18.

Euch. How many petitions are there in the Lords praier? Petitiones plures.

Phil. Sixe, whereof the first thrée concerne God, the other concerne our selues: and of the last thrée, one onely is for things corporall, the other two are for thinges spirituall, 1. Pet. 1. 3. 6 Petitiones

Euch. What learne you out of this order?

I learne 1. Gods great fauour to me, who will admitte me to aske for my selfe.

2. His great loue, that he will heare me asking for others.

3. My duety that I must desire especially Gods glory.

4. That I must oftner craue things spirituall then corporall.

Euch. Which is the first petition? Hallowed be thy name.

Phil. Hallowed be thy name.

Euch. Why is this set in the first place?

Phil. 1 Because it is first in the intent of the god, who made all for his
[k] Pro. 15.3. owne glory.[k]

2. Because it is first in the intent of the godly, who doe all to Gods glo-
[l] Ioh. 15,8 ry.[l]

Euch. What is the vse of this order?

Phil. That whether wee eate, or drinke, or whatsoeuer we doe else, wee may doe all to the glory of GOD. 1. Cor. 10.31.

Euch. What meane you by these words, Hallowed be thy name?

Phil. By Gods name I vnderstand
1. his titles as God, Christ, Lord, and
2. such like; his properties as his Iustice,
Mercy, Prouidence and such like, his
3. word, as the Scriptures read and pre-
4. ched, his Sacraments, as Baptisme and
5. the Lords Supper, his Workes, as Cre-
ation, Preseruation and the like. And by Hallowing I meane that god in all these may haue due reuerence done vnto him of all the people that belong vnto him.

Euch.

Euch. What wantes do you bewaile in this petition?

Phil. First I bewaile mine owne and others pride of heart, that we labour more for our owne credit then Gods glory.[f]

[f] Luk. 18. 11

2. Our hardnesse of heart that wée cannot as we ought see Gods glorye in his creatures.

[g] Mar. 6. 52

3. Our unthankfulnesse that wee praise him not as wée ought for his many favours towardes mankind above all other creatures.[h]

[h] psa. 51. 15

4. Our impiety that in our lives we dishonor god.[i]

[i] psal. 119. 136.

Euch. What then do you pray for in this petition?

Phileuches. I pray that GOD by mé and all men may bée glorified, in the reverend speaking of his name, holy meditation of his properties, diligent hearing of his wordes, often receiving of the Sacrament, and daily admiring of his workes: And in a worde that wee may knowe in minde, acknowledge in heart, love in trueth, speake with Tongue,

do in our actions both naturall, ciuile, and religious, all such things as God may be glorified by.

Euch. What doe you pray against?

Phil. I pray against all ignorance, errour, vanity of minde, infidelity, prophanenes, Atheisme, worldlines, securitie and all blasphemous speeches, false dealing, scoffing, idolatry, superstition, sorcery, sacrilege, simonye, periurie, persecution, impenitencie, vnreuerend vsing of Gods worde, Sacramentes or workes: and in a word, against all such disorder in mans life, as may any way obscure the Glory of God.

Euch. What doe you here giue God thankes for?

Phil. That it hath pleased him to glorifie his great name in all the former, and hath giuen mee and many others grace of his meere mercie to glorifie his name, in that which before I prated for.

Ordo in singulis petitionibus seruandus.

Euch. Why doe you vse in this and other petitions this order: First to bewaile. Secondly to pray for. Thirdly to pray against, and lastly to giue thankes.

Phil.

Phi. Because confession, petition, deprecatiõ, and thankes giuing, being the speciall parts of praier, 1 Tim. 2. 1. I must vnderstand them all to be in euerie petition, of this absolute forme of praier. Orationis partes quatuor.

Euch. Which is the second petition?

Phil. Thy kingdome come. ¶ Thy kingdom come.

Euch. Why doth it next follow Hallowed be thy name.[k]

Phil. 1. Because it is the first meanes by which Gods name is hallowed.

2. Because next to the hallowing of his name we ought cheifely to pray that Gods Kingdome may come.

Euch. Why is it set before. Thy will be done?

Phil. Because no man can euer doe Gods will in any thing, till such time as Gods kingdome bee erected in his heart.

Euch. How proue you this?

Phil. By these reasons.

1. Because no man can doe Gods will that is not Gods subiect.[l]

2. No man can keepe Gods lawe but by Gods grace.[m]

3. Because without faith we cannot please

[k] Math. 6. 31.

[l] Ioh. 1. 14.

[m] Psal. 119. 32.

[a] Hebr.11. 6. please God.[a]

[b] 1 Tim.1. 5. 4. Because the end of the commandement is Loue out of a pure heart, good conscience, and faith vnfained.[b]

Euch. But may not a bad man doe that which is good?

[c] Ioh.15.5 Phil. Hée may doe that which is good in it selfe, but because hée is

[d] 1.Cor.13 3. out of Christ,[c] or héeing in Christ doeth it to a bad end, it shall not hée good to him.[d] So to giue almes is a good thing, but if our persons bée not iustified béefore God, and this action be not to the glorie of God, it will neuer proue good to vs.

De regno Dei. 82. 1.

Euch. Howe many sortes of kingdomes are there?

Phil. 3. The kingdome of Satan, The kingdomes of men, and the kingdome of God.[e]

[e] Eph.6.12 Euch. What is the kingdome of God?

Phil. It is that spirituall rule, which God through Christ doeth by

[f] Dan.2. 37. grace béeginne in vs in this life, and

[g] math.25. 37.6.31. Rom.14. 17. by glorie will accomplish in the life to come.[f]

Euch. Howe many things may wée obserue

obſerue in this kingdome?

Phil. Twelue.

1. That Chriſt is king.

2. The ſubiects are Chriſtians.

3. The lawes are the word.

4. The enemies are ſatan, ſin, death, hell, damnation, the fleſh, & the wicked.

5. The rewards are the good things of this life, and eternall happineſſe in the life to come.

6. The Chalticementes are afflictions.

7. The weapons are faith, hope, loue, the word, and praier.

8. The time of it, is to the worldes end.

9. The place is this world and the world to come.

10. The officers are preachers.

11. The vice-gerents are gouernors.

12. It is exerciſed vpon the conſcience of man.

Euch. How is the kingdome of God ſaid to come?

Phil. 1. When it is erected where it was not before:

2. When it is increaſed where it was

was.

3. When it is repaired from former decaies.

4. When it is perfected and fully accomplished.

Euch. What are the wants you doe here bewaile?

Phil. 1. I bewaile mine owne and others bondage vnto sin; that the best of vs do but weakely yeeld to Christs scepter.

2. I bewaile the want of the word and Sacraments, by which this kingdome is erected in mens hearts.

3. I bewaile that there be so many hinderers of this kingdome, as namely, the flesh to infect, the world to allure, the deuill to seduce, Antichrist to with-drawe, the Turke to withstand, and the wicked to trouble men, that should bee subiectes of this kingdome.

Euch. What doe you praie for in this petition?

Phil. 1. For Godly Magistrates, that they may erect, establish, and repaire this kingdome.

2. For Godly Ministers, that by life

life & Doctrine they may bring many Subiectes to this Kingdome.

3. That both Magistrates and Ministers may bee preserued for the good of this Kingdome.

4. That by politicke Lawes, and powerfull Preaching, abuses may bee reformed, and they without, conuerted to liue in this Kingdome, consisting in righteousnesse, peace, and ioye in the holie Ghost.[a] [a] Rom. 14. 15.

5. That in mine and many others hearts, this Kingdome may bee erected, that wee may growe in grace and in the sauing knowledge of Christ Jesus.

6. That both by the power of death, and by ỹ comming of Christ to Iudgment, this Kingdome in me all and Godes chosen may be accomplished.

Euch. What doe you here praie against?

Phil I praie against all thinges that doe, or may hinder this kingdome, as, want of gouernors, bloudy Lawes, tolleration of Idolatrie, idle and euil Ministers, false and erroneous doctrine, infidelitie, impenitencie, all raigning

sinnes

sinnes both in me and others and lastly against all wicked both men and angels or whatsoeuer may hinder the kingdome of Christ.

Euch. What doe you giue thanks for.

Phil. I giue thankes for all Godly gouernours, good Lawes, painefull preachers, sound doctrine, and that measure of grace, which is bestowed on me & many others, & that God suffereth not Satan to take away gouernement, to enact euil lawes, to set vp euil ministers, but that both I and others liuing in the Church, may yéeld obedience to Christs scepter, and doe growe vp in the graces of Gods spirit.

Euch. Which is the third petition?

Thy wil be done in earth as it is in heauen.

Phil. Thy wil be done in earth as it is in heauen.

Euch. Why doeth this follow? Thy kingdom come.

Phil. To teach me first to trie my selfe, & secondly to iudge of others whether as yet we be in the state of grace or not, for as many as truly be in Gods kingdom cannot but immediatly do gods will, for obedience to gods wil is an effectual signe that the kingdom of God is in vs.[a]

[a] 1. Ioh. 3. 3.

Euch.

Euch. But what if you see that men do not Gods wil may you say that such are not in the state of grace?

Phil. That such persõs as yet are not in ỹ state of grace I may say, for as fire is known by heat, the sun by light, a tree by fruite, so is faith known by woorkes. Shew me thy faith by thy works. saith S. James. Yet must I leaue such to God, and pray for their conuersion in their due time.

Euch. What must you iudge of an hypocrite who seemeth to do Gods will? [b] 1. Chro. 28. 11.

Phil. I must iuge of such a one that he is in ỹ state of grace, till such time as he manifest his hypocrisie, for that sin being inward, except it be by special reuelation, is onely known to God, & I must iudge of each tree by the fruits. [c] math. 7. 20.

Euch. What doe you here meane by Gods will?

Phil. Gods will is either secret or reueled, his secret wil is known only to himself, as who are elect, who reprobates, & when ỹ day of iudgement shalbe; his reueled will is set down in ỹ booke of god, [b] Deut. 29. 29. [c] The same verse. & in such woorks as daily, god doth discouer to man.

Euch. What is it to doe Gods will?

Phil.

Phil. The reuealed will of God is done by voluntary [f] obeying or patient suffering that which God commaundeth [g]. The secret will is done of vs by praying, that Christ Iesus may come to Iudgement, [h] that Antichrist may more and more bee reuealed, and that wee may patiently beare all future afflictions.

f 1. Thes. 5. 3.

g. Math. 26. 39.

h Col. 22. 20.

Euch. What meane you by Earth and heauen in this petition?

Phil. I doe not meane by Earth my bodie, and Heauen my soule, as Tertullian thought; nor by earth earthly men, and heauen heauenly men as others thought, but in these words I praie that as the angelles in heauen are readie to doe Gods will so men on earth may be ready to doe it.

Euch. Howe doe Angells the wil of God?

Phil. They doe it chearefully without murmuring, speedily without delaying, generally without omitting, sincerely without dissembling, constantly without forbearing, and perfectly without halting.

Euch. But is it possible for man to doe

doe perfectly Gods will?

Phil. It will be possible in the life to come, it is impossible whilest we live in this world; for the good which we would doe we do not, and the evill that we would not, that doe we. Rom. 7.

Perfectio triplex.

Euch. How many kindes then of perfections are there?

Phil. There is first a perfection of sincerity which was in Hezekias obedience[a]. Secondly a perfection of all partes which was in Zacharie and Elizabeths obedience[b]: Thirdly a perfection of degrees which was onely in the first, and second Adam, and is now only in the holy Angels, who only can perfectly obeie Gods will.

[a] Esay. 38. 3

[b] Luk. 1. 6.

Euch. If this obedience be impossible to be performed, why then doe we pray for it?

Phil. Because I must with Paul strive for this perfection, and pray unto GOD, that I may come to this perfection, without whose will I shall never be able to doe his will. Ioh. 15. 5.

[c] phil. 3.

[d] 1. Thes. 5. 25.

Euch. What wants doe you heere bewaile?

Phil. 1. I bewaile mine owne and o-thers rebellious natures, in that we are as prone to receiue sin as a matt) or tinder is to receiue fire.

2. I bewaile the sinnes of the world, as ignorance, schismes, hypocrisie, pride, ambition, couetousnesse, and all contempt and all disobedience to the word of God.

3. Our impacience, that when God layeth any crosses vpon vs we cannot as wee ought endure them patiently.

4. Our slacke and imperfect obedience, yea priuie pride, prond presumption, deadnes of spirit, secret hypocrisie, and all other weaknes which breaketh either in or out vpon vs, in our best seruice to our heauenlye Father.

Euch. What things doe you pray for in this petition?

Phil. 1. I pray that I and all people may in true humiliation and hatred of sinne be conuerted to GOD, by putting off the old man and putting on the new, that wee may obey his commaundements in our generall and

particular

particular callings, and in all afflictions submit our selues to the wil of god.

2. That with a speedy resolution, a willing minde, chearefull heart, and cõstant purpose wee may euer doe that which we are commanded.

Euch. What things do you pray against in this petition?

Phil. I pray against all impiety towardes God, vnrighteousnesse towards man, and disobedience in my selfe. In a word against all rebellious withstanding Gods reuealed wil, vnfaithfulnesse in mens callings, all discontented murmuring at Gods doings, and all either backwardnesse or wearines in the seruice of God, and lastly against all hypocrisie which is contrary to an honest and a sincere heart.

Euch. What things doe you here thanke God for?

Phil. 1. Here I blesse God for mine owne and others conuersion.

2. For our obedience to Gods will.

3. For our patience in all trialls.

4. That with some chearefulnesse we may serue god.

5. That our seruice is not full of hypocrisie: and that profanenes, vnrighteousnes, disobedience, rebellion, vnthankfulnes, murmuring, discontentement, backwardnes, wearines, and hypocrisie are so mortified in vs, that in some weake measure wee desire to please God.

Euch. Why are these thrée petitions in the first place?

Phil. Because when we do beginne to aduance Gods glory, set vp Gods kingdome, and do Gods will, then our dayly bread, the forgiuenes of sinnes, and al other blessings will be giuen vnto vs. As on the contrary, if we dishonor God, hinder his kingdome, and do our own willes, we cannot looke for any blessing of this or a better life: for godlines onely hath a promise of this life and the life to come. 1. Tim. 6. 6.

Euch. Hauing spoken thus much of the thrée first petitions, wee are nowe come to the latter three, how do you deuide those three last petitions?

Trium posteriorum petitionum distinctio, et gradus.

Phil. One of them is for things concerning mans body, the other two are concerning his soule.

Euch.

Euch. But why are you here taught to pray for things corporall, and after to pray for things spirituall? doth not this crosse that commaundement of Christ: Seeke first the kingdome of God. Math. 6. 32.

Phil. No, it doth not: but by this order I am taught. 1. To see the corruption of mans nature, which ought in the first place to seeke thinges spirituall, but because we liue rather by sense then faith, wee doe principally desire things corporall.

Secondly, I am taught Christs mercie vnto man, in that by this order hee descendeth to our infirmity, who rather depend vpon him for the pardon of our sinnes, then we can trust him for our prouision in this life, which argueth that wee are of little faith.

Thirdly I am taught by this to depend vpō him for the forgiuenes of my sinnes, for when I see that he is heere so careful for my bodie, he will doubtles be more careful to prouide for my soule. Rom. 8. 32.

Euch. What vse can you make of this order?

Phil. 1. That I must principally seeke the good of my soule, which will bring all goodnesse and goods to my body.[a]

[a] mat. 16. 26 Psal 4. 6.

2. That I must haue care also of my body, for the preseruation whereof God hath prouided foode, apparell, phisicke and other meanes.[b]

[b] 1. Tim. 5. 23

3. That from the blessings on my body, I must ascend by degrees to be perswaded for my soule, that he who is so prouident for the one, will be much more prouident for the other.[c]

[c] Eccl. 11. 30. 31.

4. I must acknowledge mine owne corruption, that I am so carefull for earthly things.[d]

[d] math. 6.

5. I see that I may vse gods creatures, in that he will haue me to pray for them.

6. I must acknowledge the mercy of god to me, in that he yeeldeth so much to mine infirmity, as to permit mee to aske these corporall things, before such things as are spirituall, and of greatest good for the saluation of my soule.

Euch. Which is the fourth petition and the first of the three latter?

[a] giue vs this day our daily bread.

Phil. Giue vs this day our daily bread.

Euch.

Euch. Do you not by bread here vnderstand Christ Iesus the foode of the soule?

Phil. Indeede many auncient Fathers and some of our English Protestant writers haue so vnderstood this petition, and I am bound to pray that God will euer giue me this Bread. Ioh 6. But I am taught that this Bread is not meant here.

Euch. By what reasons are you taught the contrary?

Phil. 1. Because I pray for such things in the second petition going before.

2. Because temporall things beeing to be prayed for, they can haue no fitter place to bee desired then in this.

3. Seeing this prayer is a rule of all our prayers, wee must in some one petition craue things temporall of God.

4. Many auncient and the most new writers thinke so.

Euch. What then do you meane by Bread?

Phil. I meane properly that kinde of sustenance which we cal Bakers bread,

but figuratiuely all things which are or may be for the good of my bodie, and this naturall life, as strength by nourishment, health by phisick, warmth by apparell, sufficiency by labour, and the blessing of God in the vse of all these & such like.

Euch. Why doe you aske all these thinges vnder the name of bread?

Phil. First because bread is absolutely necessary for mans life.

2. To teach vs frugality in vsing Gods creatures.

3. To make vs content with whatsoeuer God sendeth.

4. To make vs thankefull if GOD giue more then bread.

Euch. Why do you pray that GOD would giue bread?

Phil. To teach mee that all riches whether of inheritance or by gift, paines, trades, office, seruice, wit, marriage, or any other meanes, are the gift of GOD, who onely giueth man power to gette riches. Deutronomie. 8.18.

De diuitijs. 28. 63.

Euch. What vse make you of this, that riches are Gods gift?

Phil.

Phil. Thefe vſes I ought to make.

1. To acknowledge that all that I haue cometh from God and not by my ſelfe or any other. [a] a pro.10. 27.

2. That I muſt not bee proud of them becauſe I haue receiued them. [b] b Rom.11. 20.

3. To admire Gods fauour who hath made me rich and others poore. [c] c 1.Chro. 29.16.

4. To vſe them to the glory of God, & the good both of my ſelfe, and others. [d] d Tim.6. 17.

5. If I want ſuch thinges to aſke them of God. [e] e Geni.29. 20.

6. To teach mee to gett my ſubſtance with a good conſcience, that ſo I may ſee they come from God. [f] f 1.Sam.12 6.

7. That I deſpiſe not my poore brethren who haue not ſuch a larges of Gods bleſſings as my ſelfe. [g] g pro.17.5

8. To be cõtent if god make me poore. [h] h Iob.1.21

Euch. But what nede haue rich men to make this prayer? It ſeemeth this is the poore mans pater-noſter.

Phil. You told mee that there is a twofold title to riches, the one ciuill in the Courts of men: the other religious in the high Court of God. Nowe rich men may haue a ciuill title without praieing, but they muſt pray for a religious Iure fori & Iure poli.

religious right to riches, and this is onely as they are the sonnes of God. Without this title, before God they are vsurpers & cannot say that their riches are their owne.

Euch. Why then, good rich men need not to pray thus, for they haue a religious title to riches.

Phil. It is true indeede: yet because it is one thinge to haue riches, and another thinge to haue a blessing vpon riches, they must pray that as God hath giuen vnto them riches. so those riches may in vse bee blessed, both to themselues and also to theirs.

Euch. What then doe you pray for in this word, Giue?

Phi. 1. I pray that God would giue me a ciuil title to riches.

2. That hee would giue me a religious title.

3. That he would giue me leaue to vse them.

4. That hee would giue me & mine comfort by them.

Euch. Why doe you saie, Giue vs & not Giue me?

Phil.

Phil. To teach me. 1. To pray especially for the prosperity of the godly. [a]
2. To wish as wel to others as my self. [b]
3. To pitie the poore estate of my brethren. [c]
4. Not to repine at the estate of my betters. [d]
5. Not to contemne such as are in pouertie. [e]

Euch. But what if God giue you not riches? what remedies were prescribed you against the desire of them?

Phil. 1. That God euen in famine doth quicken and reuiue them which feare him. Psal. 33. 18.
2. Godlinesse is great gaine if the minde of man be therewith contented. 1. Tim. 6. 6.
3. Wee doe looke for eternall life; therefore wee should not care too much for this life.
4. We are seruants in our Fathers house, therefore he wil bestowe vpon vs things conuenient.
5. Many are set aloft and after warn haue the greater downefall.
6. Adam not contented with his owne estate brought himselfe & his posterity

[a] Psal. 122. 6.
[b] 1. Ioh. 4. 21.
[c] Luk. 10. 33.
[d] math. 20. 11.
[e] Pro. 17. 5

steritie to destruction.

7. Wee brought nothing into this world and it is certaine we shal carrie nothing out.

Euch. What doe you meane by This day?

This day.

Phil. By this daie I meane the present moment of time, in the which I doe liue and wherein especially I stand in néede of things for this life.

Euch. Why do you not pray that God would giue you bread for a wéeke, or a moneth, or a yeare, but for a day?

Phil. 1. Because each day we néede both bread it selfe, and with it the blessing of God vpon bread.[a]

[a] Deu. 8. 3.

2. To teach mee to be content with my present estate, and not to care too much for the time to come.[b]

[b] Math. 6. 32.

3. That each day I may sée Gods singular prouidence.

Euch. Because you praie onely for bread to daie, tell me? Is it not lawfull to pray to be rich?

Diuitiæ. 24. 63. pte 2. 17.

Phil. It is very inconuenient, if not vtterly vnlawfull to pray to bee rich, as you taught me in your Sermon vppon this petition

Euch.

Euch. By what reasons was this point proued?

Phil. 1. Because riches are snares to intrappe men.[a]

2. Such a prater argueth discontentednesse.[b]

3. Couetousnesse is a most greeuous sinne.[c]

4. Iacob, and Agur in the booke of the prouerbes praied onely for foode and raiment.[d]

5. In praying to bee rich it seemeth wee are not content to depend vppon God.

6. It is a signe of exceeding pride that by riches we would be aboue our brethren.

Euch. What then must you doe in this case?

Phil. I must pray neither for riches nor pouertie, but goe on in my calling, with faithfull diligence: and wayting for a blessing from the Lord, be thanckfull for whatsoeuer he shall send.

Euch. But because you must praie for this daies bread, may you not lay vp for the time to come?

Phil. Yes I may. 1. Ioseph did for seuen

[a] 1. Tim. 6. 9.
[b] psal. 4. 11-12.
[c] He. 13. 5.
[d] 1. Tim. 6. 10.
[e] pro. 31. 7

seauen yeares to come. The apostles did when they heard of a famine by Agabus the Prophet, and Christ did in that hée had a pursebearer and commaunded the broken meate to be kept.

2. Wée are sent by Salomon to the pismire, who prouideth in sommer against winter. [a]

3. Hée that prouideth not for his familie is worse then an infidell. [b]

4. We haue precepts of frugalitie and thriftinesse. [c]

5. Wee must get to doe good to others. [d]

6. God hath giuen man foresight & prouidence.

7. The good huswife is commended in the prouerbs who by labour & industry inricheth her family.

Euch. Yet Christ saith lay not vp treasure vpon earth.

Phil. That is, wee must not séeke it chiefely, and so as to neglect to lay vp treasure in heauen.

Euch. What rules must you obserue in keeping riches?

Phil. 1. That I get them by honest labour.

2. That

a Pro. 6.6.
b 1. Tim. 58.
c Tim. 6. 18.
d pro. 32.

2. That I put no truſt in my riches.

3. That I ſpare not when I ought to ſpend them on others.

4. I muſt not bee a niggard to mine owne ſtate and perſon.

Euch. What is the vſe of all this?

Phil. 1. It commendeth Chriſtian care and prouidence.

2. It warranteth the poſſeſſion of riches.

3. It condemneth niggardly parſimonie.

4. It confuteth our ſwaggering prodigalls, who with the prodigall ſonne ſo conſume their inheritance, that at laſt, they are brought to a morſell of bread.

5. That each daie I muſt depend on God.

Euch. What doe you meane by daily bread? Dayly bread.

Phil. I meane ſuch bread as is fit to nourith the ſubſtance of my bodie, and that I may be fed with fode cõuenient.

Euch. Why doe you pray for dayly bread?

Phil. Becauſe my body is daylie decaying,

caying, and so stands in néede of dayly repairing, euen as the lampe stands in néede of oile.

2. Because no meate can bée added to my substance vnlesse God daily giue a blessing vnto it, without which I may eate and not bée satisfyed, earne siluer & put it into a bottomlesse bagge.[a]

[a] Hag. 1. 6.

3. To put me in minde that I must not tempt God by neglecting of meanes, as they doe who labour not in an honest calling, and such as put an angelicall perfection in fasting, or vowing to the world a voluntary pouertie.

4. To condemne such as make an Idole of meanes, and neuer craue a blessing from God vpon the meanes.

Our daily bread.

Euch. How is bread said to bee our bread, & how doe we pray for it?

Phil. It is said to be ours. 1. As we are in Christ.

2. As we get it by honest labour.

3. As it is fit for our place & calling.

4. As we haue a proper title vnto it.

Euch. What vse make you of this?

Phil. 1. That I must labour to be in Christ.

2. That I may so get riches that I may

may see they are mine.

3. That I may labour to maintaine my estate.

4. That community of goods is an Anabaptisticall fancy.

5. That God would not haue all alike rich.

6. That I must impart my goods to the poore.

Euch. What wants doe you heere bewaile?

Phil. 1. I bewaile mans great couetousnesse.

2. Their discontentment.

3. Their idlenesse.

4. Their vnfaithfulnes.

5. Their vnmercifulnes in getting & keeping of riches.

6. Mine owne and others vnthankfulnes for that portion which God hath allotted vnto vs.

Euch. What things do you here pray for?

Phil. 1. I pray here for all meanes by which I and others may haue our daily bread, as seasonable weather for the fruites of the earth, sympathie of al creatures that the heavens may heare the

earth, the earth the corne and it vs. For godly magistrates for the maintainance of peace, and procuring of plenty. For valiant souldiours to defend our land, for painefull husbandmen and trades men in all callings, for prudent huswifes, faithfull seruantes, & that euen our beasts may be strong to labour. [a]

[a] Ps. 144.14

2. I pray for peace in all kingdomes, plenty in our borders, & that the staffe of bread be not taken from vs.

3. I pray for humility in acknowledging Gods good giftes, and blessings to me contentednes in our estates, diligence in our callings, faithfulnes in our dealings, prouidence to get, frugality to lay vp, liberality to giue out magnificence in doing great workes, thankfulnesse for our goods, ioye at the good of others, and that God would giue vs all that which is fit for vs.

Euch. What doe you here praye against?

Phil. 1. I pray against vnseasonable weather, disorder of creatures, vngodly lawes, cowardly souldiours, and vnfit people for their places and callings.

2. I

2. I pray against vniust warres, cleannes of teeth, and that the staffe of bread may not be taken from vs.

3. I pray against pride in abounddance, discontent in want, negligence in mens callings, vnfaithfulnes in dealing, improuidence in getting, parsimony in hoarding, prodigality in spending, and vnmercifulnes in not giuing to the poore.

4. In a word I pray against all vnthankfulnes for Gods creatures, our much abusing of such good giftes of God: yea against all such sicknesses as may hinder vs from getting our daily bread.

Euc. what do you here giue thanks for?

Phil. I thanke God here for seasonable times, godly gouernours, abounnance of all thinges, and for all such things as before I praied for. And by name I thanke God that he hath hitherto prouided so bountifully for me & others, that we haue a sufficiency for our present estate, & do see his blessing in the getting, hauing, & vsing of all his creatures. And that in the sweat of our browes wee doe eate that bread,

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which by reason thereof cannot be cal-
led the bread of idlenes.

Euch. Which are the two last peti-
tions?

Forgiue vs &c. Lead vs not &c.

Phil. Forgiue vs our trespasses as we forgiue them that trespas against vs: And lead vs not into temptation, but deliuer vs from euill.

Euch. What doe you learne out of this order that after our praying for daily bread we say, and forgiue vs our trespasses, and lead vs not into temptation &c.

Phil. I do learne here these 6. lessons.

1. By hauing my dayly bread, to lifte vp my minde for spirituall blessings to
a luk. 11.13. God.[a]

2. To seeke more earnestly for the pardon of my sinnes then I do (though alas I doe not) for my dayly bread.
b Act. 2.39. [b]

3. That seeing these two petitions I make for my soule, therefore my care must bee double to doe good for my
c 2. pet. 1.10 soule.[c]

4. That it is nothing to haue my dayly Bread, vnlesse GOD
d Wisd. 5.8 giue vnto me the pardon of my sinnes.[d]

5. That

5. That if God giue me my daily bread, I had most neede to pray for the forgiuenesse of my sinnes, because therein I am most subiect to sinne against God.[e]

[e] 2. Sam. 11 1.

6. That if I want my dayly bread, sinne is the cause that I want it and al blessings.[f]

[f] psal. 107. 34.

Euch. What is contained in these two last petitions?

Phil. In the former of them I praye for grace, and in the latter for perseuerance in grace.

Euch. How many things are contained in the fift petition, forgiue vs our trespasses. &c.

Phil. Two things. 1. a prayer in these wordes, Forgiue vs our trespasses. 2. a condition, as we forgiue them that trespas against vs.

Forgiue vs our trespasses &c.

Euch. What is the somma of this petition?

Phil. That it would please God, for his sonnes sake to be good to me and al his children, in the dashing & washing al our sinnes as we are ready to forgiue others.

Euch. Vnto whom doe you pray for

the forgiuenes of sinnes?

Phil. Not vnto any angell, Saint, creature or man, but I pray onely to my Lord God.

Euch. Why do you pray thus onely to him?

Phil. 1. Because he onely can forgiue sinnes g.

g Mat.9.2.

2. Because I am commanded so to pray. h

h Hos.14.3.

3. Because against him only I haue sinned, i

i psal.51.4.

4. Because I must not giue his honour to another. k

k Dan.9.5.

5. Because the Church vseth so to pray. l

l ps.50.10.

6. Because I beleeue onely on him.

Euch. What doth this teach you?

Phil. 1. That god alone is to be called vpon. m

2. That Christ is very god; because of himself he forgiueth sinnes.

Math.9.2.

Euch. What vse can you make of this doctrine?

Phil. 1. That when I haue sinned I must come to him for pardon.

2. That

2. That their doctrine is an erroneous doctrine which call vpon Saintes aſwell as vpon god.

3. That I muſt bee thankfull to my gracious GOD who will pardon and forgiue mee all my ſinnes.

4. That I muſt take heed of ſinne, becauſe I muſt euer craue pardon for it.

Euch. What do you meane by this word, forgiue? Forgiue.

Phil. That it would pleaſe god to diſcharge & couer all my ſinnes, as that they may neuer be imputed vnto me, either to make me deſpaire in this life, or to be puniſhed in the life to come.

Euch. How are ſinnes ſaid to bee diſcharged?

Phil. 1. When they are diſcharged by the perſon that committed them, ſo the deuils and the damned diſcharge their debts by ſuffering.

2. When they are paide by an other, and ſo are our ſinnes diſcharged by Chriſt.

Euch. In what reſpect may this ſecond ſatiſfaction be called forgiuenes?

Phil. 1. In respect of vs who neither do nor can conferre any thing to this satisfaction.

2 In regard of Christ who alone doth forgiue them, and wee no way are able to requite him.

3. In respect of God the father, who in loue giueth his sonne, and accepteth his obedience as our satisfaction.

Euch. What learne you by this?

[a] 1. King. 20. 31. Phil. 1. That as Benadad did to the King of Israel [a] so I must humble my selfe to this king of kings.

2. That I must confesse my sinnes to him, because he is ready to forgiue [b] 1. Ioh. 1. 7 my sinnes [b].

3. That there can be by man no satisfaction for sinnes, for our merits is Gods mercy.

Euch. What sinnes must you confesse to God?

Phil. Both knowne and vnknowne. [e] 2. sam. 12. [d] psa. 19. 14 knowen in particular, [e] vnknowne in generall [d].

Euch. Ought you not to confesse your sinnes to man?

Phil. Though auricular confessiō be a doctrine of deuills, yet if sinnes bee so greeuous

De confessione peccatorum.

greinous vnto my conscience, that I cannot bee perswaded of the pardon of them, neither can finde cõsorte by confession to God; I am bound to confesse sins, troubling me, to man, especially to my Godly Minister, or to such a Preacher of Gods word as is able to comfort me in regard of his knowledge, & fitt to comfort me in regard of his secrecie.[a]

Euch. Howe are you bound to confesse your sinnes?

[a] Act. 16.

Phil. Euen as a guilty prisoner must doe at the barre.

1. I must bring my selfe before Gods Judgement seate.

2. I must put vp an enditement against my selfe.

3. I must giue sentence of condemnation against my selfe.

4. I must sue for pardon at the hands of my God.

Euch. How many things are required in true confession?

Phil. Fiue. 1. It must be voluntary without constraint[b]

[b] 2. Sam. 12. [c] Eodem. cap. Ioh. 7.

2. Personall without laying it vpon others.

3. Particular without denial of the

the fact.

[a] 1.Sam.24 4. Impartiall by aggranating each circumstance. [a]

[b] 1.Cor.7. 5. Heartie, with all signes of sorrowe. [b]

Euch. Why are you bound to aske God forgiuenesse?

[c] Rom.3. Phil. 1. Because al men haue sinned. [c]

[d] Ioh.9. 2. Because God hateth sinners. [d]

3. Because sinnes seauer man from God. [e]

[e] Esa.59.2. 4. If I conceale these sores they are hardly cured. [f]

[f] Psal.32.3. 5. The more I like sinne, the more with Iaels wife it will kill me. [g]

[g] Iud.4.1 &. 6. Of all burdens there is none like to the burden of sinne. [h]

[h] Math.11. 7. If I confesse, God is ready to forgiue. [i]

[i] 1.Ioh.1.7 8. Gods seruants haue done the like. [k]

[k] 2.Sam.12 9. If I feele not sinnes forgiuen in this life, it is to be feared they will not be forgiuen in the life to come.

Forgiue vs. Euch. Why doe you say forgiue vs?

Phil. Because I must pray that God would not onely forgiue me but

but that hee would also forgiue all men in the world.

Euch. But you are bound to beleeue the forgiuenesse of sinnes, will you praie for that which is had alreadie? Remissio peccatorum. 37.

Phil. Doe it not as misdoubting that God hath forgiuen them, but that I may feele in my heart that God hath forgiuen them, and that I may apply that to my selfe, which the Father hath purposed, his sonne purchased, and the holy ghost sealed.

Euch. Yet to praie thus for pardon, it seemes to open a gappe to sinne freely.

Phil. Nay rather if I haue grace, the more I praie that my sinnes may bee pardoned, the more will I hate and detest sinne.

Euch. What vse doe you make of this, Forgiue vs?

Phil. 1. That as I sue for mine owne pardon, so must I with the Saints sue for others.

2. That I must be sorrie when men doe sinne.

3. That I may not vncharitably discouer mens sinnes.

4. That

the fact.

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4. That

4. That I must not cause any man to sinne.

5. That I must not delight in any sinne.

6. That I must forgiue my brethren.

Euch. May you then pray for al men euen the wicked?

Phil. I may, because the Lord alone knoweth who are his, and in the Iudgment of charitie I may pray for the conuersion or confusion of the most wicked in the world.

Euch. What if a man sinne against the holy Ghost? may you pray for such a man?

Phil. Fewe haue notice the spirite of discerning to know when a man sinneth against the holy Ghost, and therefore we must take heede how we censure it.

Debte. 46.

Euch. Why are sinnes called debtes?

Phil. Because by them we become indebted to God, either to discharge them, or to be imprisoned for them.

Euch. Howe many kindes of debt are there in sinne?

Phil. Three. 1. A debt of obedience which wee owe to God, but haue not paide

paid it through transgression.

2. A debt of punishment because we haue transgressed.

3. A debt of puritie, which wee owe by reason of our corruptions after our transgressiõ. And against al these debts I must seeke that I may get my Quietus est, in this life that I be not tormented in the life to come.

Euch. Why are sinnes called ours?

Phil. Because they properly proceed from our selues, and we are not by god compelled to sinne.

Euch. What vse make you of al this?

Phil. 1. That I must especially labour for pardon of mine owne sinne.

2. That I must not accuse God as the author of sinne.

3. That because I dayly must aske forgiuenesse, therfore euen the best men doe sinne dayly.

4. That as God is patient towards me, so must I be patient towards my brethren.

Euch. In whose name must you get this pardon?

Phil. In the name of Christ, applied to me by a true faith, for he is the propitiation

tiacion for our sinnes, and without him we cannot appeare in the sight of God.

Euch. What is the condition of this petition?

Phil. As we forgiue them that trespas against vs.

Euch. Is our forgiuing of mens reason why God should forgiue vs?

Phil. No it is not. For god for Christs sake doth forgiue vs; and if it were a cause, then must the forgiuenesse of sin proceed from our selues.

Euch. What then is it?

Phil. It is a signe assuring vs that God hath forgiuen vs, and a comfort cheering vs that God will forgiue vs, a promise binding vs to pardon our brethren, and a lawe teaching vs that if we will haue God to forgiue vs, we also must forgiue others.

Dette 44.

Euch. But, because sinne to man is here called debt, howe becomes man thus a debter to man, and how is this sinne called a debt?

Phil. Not as it is a sinne against God, and his righteous lawe, but as it is a trespas done to man, either to his body by killing, or hurting it, to his goods

goods by stealing them, credit by slandering of him, or to his chastitie by defiling his neighbours bed.

Euch. Why is this sinne called a debt to man?

Phil. 1. Because we owe loue which is now broken.

2. Because we owe punishment for doing wrong.

3. Because wee owe satisfaction for the wrong done.

Euch. Howe is man said to forgiue man?

Phil. When hee doth pardon either the wrong done, or the punishment appointed for the wrong, or the satisfaction which the offendor is bound to make, or all of them as occasion is offered.

Euch. What things were obserued vpon this?

Phil. Three.

1. That man may forgiue man & yet God will punish him.[a] [a] Act 7.

2. That though man will not forgiue, yet God will if the offendor repent.[b] [b] Ioh. 8

3. That though God & man forgiue, Ioh. 4.

the

the partie offending is to be punished.

Euch. May a man forgiue him that hath offended him, and yet sue him at the lawe?

Suit in Lawe.

Phil. Hee may not onely sue his aduersarie, but pursue him to death, and yet forgiue him; for vnles offenders be punished, Gods glory wil be hindered, iustice decaied, the common weale ruined, and all men wronged.

Euch. What rules must you obserue in going to lawe?

Phil. 1. I must do nothing with a reuenging minde.

2. I must take heede that I offend not the Church.

3. I must doe it for the maintenance of peace.

4. I must labour by it to better mine aduersarie.

5. I must not sue for each trifling matter.

6. I must vse all other good meanes and make lawe my last remedie.

Contra vindictam.

Euch. But when the flesh wil tel you that you must be reuenged, what cautions were giuen you to stay your anger?

Phil.

Phi. You gaue me these cautions.

1. That I must consider that it is Gods doing.

2. That I haue also wronged God and man.

3. That Christ hath forgiuen mée more,

4. That forgiuing is a duetie of loue.

5. That I must not destroie him for whom Christ dyed.

6. If I do not forgiue I incure Gods wrath.

7. That by forgiuing I am like vnto God.

8. That it is my duetie to doe nothing through contention.

Euch. What vse doe you make of this?

Phil. 1. That I am bound to forgiue all persons, all sinnes, and at all times, when man offends me.

2. That I must liue in peace, and labour to make peace.

3. That if I forgiue not I curse my selfe.

4. That they hurt themselues who leaue out this condition in the Lords

prayer because they will not forgiue.

5. That it is a signe of grace to forgiue.

6. That no man liuing in malice can say the Lordes prayer as hee ought to doe.

7. That it is difficult to beléeue the forgiuenesse of sinnes, because this petition hath a condition to perswade vs annexed vnto it.

Euch. What doe you here bewaile?

Phil. 1. The corruption of my nature prone to sinne.

2. The burden of my sinne which I my selfe can neuer beare.

3. That I féele not the want of Christ who onely can forgiue sinne.

4. That I am not so readie to forgiue men, as God is readie to forgiue mée.

Euch. What things doe you here pray for?

Phil. For 3 thinges.

1. For humiliation.

2. For Iustification.

3. For reconciliation and loue to men.

Euch. In humiliation what doe you pray

pray for?

Phil. 1. That I may see my sinnes.

2. That I may feele them.

3. That I may bewaile them.

4. That I may most earnestly craue pardon for them, seeing the burden of sinne is a most heauy burden.

Euch. Howe doe you pray for Iustification?

Phil. That Christs righteousnesse may bee made mine, and my sins may be laid vpon Christ, for his mercy sake.

Euch. How doe you pray for reconciliation?

Phil. That God would giue mée a heart to bee reconciled to men, so as I may pardon them and they me.

Euch. What things do you pray against?

Phil. I pray against blindnesse of minde, hardnesse of heart, continuance in sinne, and the least opinion of mine owne righteousnes, that I should lightly regard Christ. And lastly against all hatred by which I am kept from louing my brother.

Euch. What doe you giue thanks for?

Phil. I thanke God that hée hath giuen mée a sight and sense of sinne, & perswaded me of the pardon and forgiuenes of them in his sonne, & that howsoeuer I sustaine many wrongs at the hands of men, yet I can be contented to forgiue them, as God for Christs sake hath forgiuen me.

Euch. Which is the sixt petition?

Phil. And lead vs not into temptation but, &c.

The 6. petition.

Euch. Why is it placed after the fourth petition. Giue vs &c.

Phil. To teach mée that if God giue mée dayly bread, I am subiect to bée tempted with pride, and therefore must pray against it: and if hée deny me dayly bread, I am subiect to bée tempted with despaire & so must pray against it.

Lead vs not into temptation.

Euch. Why is it set after, Forgiue vs our debts?

Phil. That by this I may learne, that forgiuenesse of sinnes and temptations are inseperable companions, and that such as are not acquainted with temptations, are as yet in the power

1 Lu. 12. 31

2. Cor. 7.

Luk. 11. 21

power of that strong man who kéepeth the house of a secure soule.

Euch. Why are the Godly lead into temptation?

Phil. 1. To kéepe them vnder, that they be not proud of Gods grace. [a] 2. Cor. 12. 7.

2. To winnow the chaffe of sinne from Gods corne.

3. That Gods power may appeare in manes weaknesse. [b] 2. Cor. 12 9.

4. That his mercy may bée séene in kéeping them from a finall fall.

5. That they may bee like Christ their head.

6. That they may acknowledge that all strength is from God.

7. That by this they may knowe themselues for Gods children, who alone are so tempted, that they recouer in temptation.

Euch. What else do you learne, that after praier for pardō of sins you desire not to be led into temptation?

Phil. I am taught that if I haue sinned and obteined pardon, I must take héede of a relapse into an old sinne, or any practise of new. [c] Ioh. 5. 14. 8. 11.

2. That who so hath this gracious

pardon he can and shall resist sin in the
ende though with Dauid and Peter,
[a] Tit.3.11. Can.5.3. Iaco 4.7. 1.Cor.10. 3. be he foyled in the beginning.[a]

3. That forgiuenesse of sinnes and grace are inseperable companions,
[b] Math.7. 25.16. 18. 1.Sam.15. 19. and can bee no more seuered, then light from the sunne, or fier from heate.[b]

Euch. Were you taught nothing els out of this order?

Phil. Yes, you taught mee foure other instructions, all which, (as you saide) did arise out of this, that immediately vpon the craving pardon for sinnes, wee doe in the next place desire not to be led into temptation.

Euch. Which are they?

Phil. 1. That hee that hath grace can in some sorte resist temptation, though hee bee foiled sometime with the same.

2. That forgiuenesse of sinnes, and perseuerance in grace are inseperably vnited together.

3. That whosoeuer wanteth grace cannot at any time resist temptation, though he refraine from some sinnes, to which he is indispoſed; for resistance is the combate betweene the flesh and

the

the spirit.

4. That he that wanteth grace, if he be once foiled in temptation, cannot at al recouer himselfe; for though the righteous fall and rise againe, yet the wicked (saith Salomon) shall fall into mischiefe.

Euch. But if we be perswaded of the pardon of our sinnes, why néede we to pray, Lead vs not into temptation?

Phil. Sir, you taught mee that it is néedeful for these reasons.

1. Because by nature man is prone to be tempted.

2. Because many are the allurements to tempt vs.

3. Because sinne is a deceitful tempter.

4. Because Satan is a subtil, cruel, & diligent temptor.

5. Because it is onely in the power of God to giue man power to resist temptations.

Euch. What is the summe of this petition?

Phil. That I may be deliuered from two mame enemies of Gods grace, whereof the one, is Temptation, the

other is Euill.

Euch. Doe you make these words two petitions or one?

Phi. 1. Such as doe make. 7. petitions, doe diuide this petition into two, but you diuided it as the most doe into 1 petition. Lead vs not. &c. And an explanation. But deliuer vs. &c.

Euch. May you not change these words. Lead vs not, into suffer vs not, or let vs not be led into temptation?

Deus tentat. 58. 59.

Phil. Noe, I may not, for as God is saide to harden Pans heart, and not to suffer it to be hardned, to blind mans eies, and not to suffer them to bee blinded, so is he said to lead man into temptation, & not to suffer him to be led.

Euch. Shewe this by some places of scripture?

Exod. 7. 3. God hardned Pharoes heart.

2. Sam. 24. 1. God moued Dauid to number the people. *1. Chron. 21: 1.*

Esay. 19. 14. God mingled amonge them the spirit of error.

Rom 1. 16. God gaue them vp to vile affections.

2. Thess. 11. God sent amongst them strong delusions.

In

In these and such like places, he is not said to suffer to be hardened, moued, mingles, giuen, sent, but that he did harden, moue, mingle, giue vp, and send.

Euch. Tell me now what temptation is? *Tentatio qd?*

Phil. It is an inticement or triall of the minde or heart to commit, or to see whether men will or not commit sinne, either by corruption of nature, enticements of the world, the policies of Sathan, the forgetfulnes of Gods mercies, present afflictions, or the iust desertion of the Lord God.

Euch. How is temptation taken in the scriptures? *Tentat. significat.*

Phil. It signifies these things:

1. Affliction, by which man is tempted to know what is in him [a].

2. Sathans triall which he makes of God [b].

3. Mans triall which he makes of God [c].

4. Sathans triall which he makes of man [d].

5. Mans triall which hee makes of Man.

6. Gods

[a] Iames. 1.3

[b] Math. 4.7

[c] Psal. 95.9.

[d] Mat. 4.4.

1. Cor. 7.5.
1. Th. 3.5.

6. Gods triall which he makes of man.[e]

[e] 1.ki.10.1 Mat.22.18 gen.22.1.

Euch. What meanes doth Sathan vse to tempt man?

Phil. He vseth or rather abuseth.

1. The corruption of nature.

2. The inticements of the world.

3. The hope of Gods mercies.

4. the neglecting of Gods iudgments

5. Examples of the wicked,

6. abundance in prosperity.

7. Want in aduersity, by all which he will subdue vs in temptation vnlesse God in his mercy giue vs power to resist.

Euch. Nowe tell me how God doth lead man into temptation? 56.

Phil. He doth this 1. by ceasinge to support, not the nature of man, but his grace in man.[f]

[f] Psal. 119. 8, 51, 11.

2. by deliuering him to his own lusts, when the first grace is not sufficient to helpe him.[g]

[g] Rom. 1. 24 Psal. 107.

3. By giuing him into the power of Satan, so as he may tempt him to commit grieuous sinnes.[h]

[h] 2. Sa. 24.

4. By blindfolding him and hardning him in such sort, as that he shall make

no

Deus non est author peccati.

no conscience of sinne.[i] [i] 2.Sam.12

Euch. Is god then the author of sin?

Phil. God forbid, for thou art a GOD that hatest iniquitie saith the Prophet Dauid,[k] and god tempteth no man, to wit vnto sinne, saith the Apostle Iames.[l] 56 [k] psa.5. [l] Iam.1.13

Euch. But how is god freed from being the author of sinne, seeing he is an actor in sinning?

Phil. Well euery way, if we can learne to distinguish, betweene the action, it selfe, and the ataxie, and disorder that is in the action.

Euch. Is god the author of euery action.

Phil. Yes verily, for in him we liue, we moue, and haue our being.[a] Act.17.

Euch. And can he worke in a sinfull action, and not be the author of sinne in that action?

Phil. Doubtles he may, for the doing of a thing it proceedeth trō the creator, the euill doing it comes frō ỳ creature.

Euch. Can you shew this by some cōparisons.

Phil. I remember you taught me this by these which follow. The sun beams light Similia.

light vpon a carrion, that it smelleth, the sunne is the cause: that it smelleth ill, it selfe is the cause. A man spurreth forward a lame horse, if the horse goeth on, the rider is the cause, if he limpeth on, himselfe is the cause. A musition playeth vpon an vntuned or broken instrument, that it soundeth, the Musition is the cause, that it soundeth ill, it selfe is the cause: and the like may be said of any other things.

Euch. But why doth God tempt some, and they recouer in temptation, & doth also tempt others and beates them in temptation.

Phil. Do you a man aske this of me who am but a man? let vs both learne the answer of the Apostle Paul. O man who art thou that disputest with God? He findes such euill, and beates them so, he is bounden to none to giue him grace, his iudgements are vnsearchable, his waies past finding out, and we are all as clay in the handes of the Potter, he may make vs of what fashion he will. The sunne doth harden the clay, & softens the waxe and no man must aske a reason thereof.

Euch.

Euch. How may GOD bee said to tempt man?

Phi. 1. By afflictions as he did the Israelites.[a]

2. By commaundement as hee did Abraham.[b]

3. by prosperity as he did Dauid.

4. By offring obiects as he did Euah, and as maisters vse to trie the fidelitie of servants by laying money in some corner to try them.

[a] Deu. 9. 8. Iudg. 2. 22.

[b] Gen. 22. 1 1. Sam. 11 Gen. 3.

Euch. That this may be knowen the better, shew me how you were taught, that each man is said to harden himselfe, Satban is said to harden man, and GOD is saide to harden man.

De indurationis triplici.

Phil. Man hardens himselfe when he refuseth Grace.

Satan hardens man to presume of grace.

God hardens man when hee giues not grace, though he offer vnto him all the meanes of grace.

Euch. Are not mercies & iudgments able to bring man to God, without the especiall grace of God?

Phil. No they are not, but as the highway

Simile.

highway the more it is troden vpon, the harder it is, till the rayne moysten it: and the stiddie the more it is beate vpon the harder it is, till the fire soften it: so the heart of man the more it is troden and beaten vpon by mercies and iudgements the worse it is, til God by the dewe of his grace moysten it, and the fyre of his spirit soften it.

Euch. Shew me some other reasons then you did before, why God doth thus tempt and harden man?

Phil. He doth it to these endes.

1. To humble them that they may see themselues.

2. To chastise them for former sinnes.

3. That his grace in them may appeare, as gold in the fire.

4. That they may see their owne weakenes and impatience.

5. That they may take more heede hereafter.

6. That more earnestly they may pray to God for assistance.

Euch. What vses can you make of this doctrine of temptation.

Phil. I learne first the incomprehen-

sible

sible purity of God, who can worke in sinne with our sinnes.

2. That Sathan can go no further in temptation then God will giue him leaue.

3. That I must not pray absolutely against temptations, but that I be not ouercome in temptation.

4. That by nature we are all Sathans bondmen, til such time as God frée vs from temptation.

Euch. Séeing god tempteth many waies, tell me how he tempteth by prosperity, and riches. Diuitiæ. 24. 63 28. ph. 2. 4. 17.

Phil. By this hee tryes man: 1. Whether hee will consider howe hee comes by them.

2. To whom the continuance of them is promised.

3. To what ende it is giuen vnto him.

4. Whether he will thinke of the mutability of high places.

5. Whether hee will meditate of the fearefull downefalles of such, as haue not vsed Prosperity well.

And 6. That it is a part of great felicity, not to be ouercome of felicity.

Euch.

Our late deliuerance.

Euch. How doth God trie vs by that late deliuerance from that vnnaturall conspiracie against our king and countrye?

1. Whether we will acknowledge it.

2. Whether we wil be thankfull for it.

3. Whether we wil kéepe a memorial of it.

4. Whether we will pray more earnestly for our King and countries preseruation.

5. Whether we will desire the conuersiō or confusiō of those our enemies.

6. Whether we wil be more obedient to God then before, least a worse thing happen to vs.

7. Whether we will detest that cruell catolique religion, which thirsteth after blood especially the blood of princes.

8. Whether we will loue and embrace more earnestly our Christiañ religiō, which teacheth obedience & practiseth it euen to such gouernours as are bad, though their catholique Apologie slander vs with the contrary.

Euch. How doth God tempt men by aduersity?

Phil. Whether we will thinke 1. That godly

godly men haue béene so tempted.

2. That it is Gods Furnace to trie our faith. Simile.

3. That it is Gods medicine to purge our sinnes.

4. That we must not declame against God.

5. That we must more meditate of heauen.

6. That if we féele not the Sunne rising of Gods grace, wee must not thinke that it is set for euer.

7. That we must endure all kinds of temptations, whether of body by sickneſſe, or soule by sorrow, or our person by imprisonment, or state by pouertie, or name by contempt, &c.

Euch. But to come to mans temptations: What if man tempt you to Popish religion, how must you resist this temptation? Papismus.

Phil. By considering, that that religion cã be no good religion, 1. Where the Scriptures are not knowne.

2. Where Images are worshipped.

3. Where a péece of bread is adored.

4. Where Saints are invocated.

5. Where ignorance is cõmended.

6 Where purgatorie is maintained.
7. Where Christs merit is mangled.
8. Where subiects are so freed from allegeance to their soueraigne, that if he be not a Romanist, it shall be meritorious to kill him.

De Separatione a vna ecclesia.

Euch. What if you be tempted to forsake the church, because of some abuses supposed in the church: how must you resist that temptation?

Simile.

Phil. By considering, that a child is not to be forsaken because it is sick, nor a body neglected because it is diseased, and that Christ and his Apostles did not depart from the Churches, though there were amongst them many abuses, and the most of them greater then be amongst vs, who haue the worde purely preached, and the Sacraments rightly administred.

Satanæ tentationibus quibus modis resistendum.

Euch. To come againe vnto Sathans temptations, what must you doe to resist them?

Phil. I must labour. 1. Not to be ignorant of his enterprises.

2. To watch ouer my selfe continually.

3. To resist him by the shield of faith.

4. To

4. To subdue him by the swoꝛde of the spirit.

5. To be perswaded that he will neuer cease.

6. To thinke of my danger if I fall.

7. To consider how I may hurte others if I fall.

8. That by falling I denie my God.

9. That I shalbe rewarded if I cõtinue.

10. That by prayer I shall haue power to resist him.

Euch. These rules indeed are generall, but what if he tempt you to the sinne of Couetousnesse, what remedies must you vse? Cõtra auaritiã remedia. 28. 63.

Phil. I must meditate. 1. That God hath taken vpon him to be my carefull protector.

2. That this sin is the roote of all euill.

3. That euery couetous man is an idolater.

4. That my life stands not in aboundance.

5. That Christ & his disciples were poore.

6. That I shall carry nothing wt me.

7. That I must giue an accompt of my getting.

8. That it will hinder me in the ser-
uice of God.

9. That riche men come hardly to
heauen.

10. That by riches I am most sub-
iect to be spoiled.

11. That they make a man vnwil-
ling to die.

12. That they may be taken away
from me.

13. That many woes are denoun-
ced against rich men.

Euch. What remedies haue you a-
gainst the temptation of pride?

Contra superbiam.

Phil. I must meditate. 1. That I
must not be proud, because I haue all
things of gift.

2. That God resisteth the proud.

3. That it hindreth a greater lar-
ges of grace.

4. That I am but dust and ashes.

5. That pride cast Sathan out of
heauen.

6. That if it be in apparell, I haue
more occasion to bee humbled for my
shamefull nakednesse.

7. That Christ left me an example
of humilitie.

8. That

8. That by this I make others to contemne me.

9. That it argues a ſonne of the deuill.

10. That others haue more excellent gifts then my ſelfe.

11. That pride is the cauſer of contentions.

12. That proud men are farre from reformation: Seeſt thou (ſaith *Salomon*) a man wiſe in his owne eyes, there is more hope of a foole then of him: and, a proud heart is a Pallace for the deuill.

Euch. What remedies haue you againſt the temptations of adulterie? *Contra adulterium.*

Phil. I muſt meditate here. 1. That God ſées me.

2. That God can punish me.

3. That he will punish me.

4. That I am a member of Chriſt.

5. That adulterours ſhall not inherite heauen.

6. That ſuch people ſeldome repent.

7. That ſuch a thing ſhould not be done in Iſrael.

8. That it made Salomon to commit Idolatrie.

9. That for the whorish woman, a man is brought to a morsell of bread.

10. That I doe not as I would be done to.

11. That I wrong the Church and commonwealth, by obtruding to both a bastardly generation.

12. That as by this I endanger my soule, so must I nèeds decay my body, and when I am dead, leaue a blotte behinde me which neuer can be wiped out.

Euch. What remedies haue you against the temptation of gluttonie and drunkennesse? Contra Luxuñ.

Phil. Here I must meditate. 1. That Salomon commands me, at great tables, to put my knife to my throate.

2. That by these I make mozer of my body by too much drinke, and my stomacke but a streiner by too much meate.

3. That I abuse that which might doe good to the poore.

4. That I abuse the good creatures of God.

5. That all ciuill nations haue detested these sinnes.

6. That

6. That by them I am vnfit for Gods seruice.

7. That I bring vpon my body diseases.

8. That I am vnfit to keepe any secret.

9. That I am a scorne to the sober.

10. That these sinnes are the maine instruments of other sinnes.

11. That I must fall into the Phisitions hands.

12. That I may in them commit some such sinne, as may cause me to fall into the censure of God, and gouernours.

Euch. What remedies haue you against the temptation of enuie. Contra inuidiam.

Phil. I must meditate. 1. That mine eye must not be euill, because Gods eye is good.

2. That God may dispose of his owne as he list.

3. That enuie is a note of a bad man.

4. I must bee glad at the good of others.

5. Moses and Christ, and other good men, were glad when they heard

of others excellencie.

6. God will not haue all alike.

7. It is a meanes to murther our brother.

8. It is a fruite of the flesh.

9. It hinders vs from doing good to others.

10. It is the greatest torment to a mans selfe.

11. Though our brother excell vs in one thing, yet we do him in another.

12. God euen hateth and curseth the enuious.

Euch. What remedies haue you against idlenesse in your calling?

Cōtra desidiā. Phil. I must meditate. 1. That God commandeth all men to labour.

2. That Euah fel in paradice by idlenes.

3. That it was one of the sinnes of Sodome.

4. That it is a cushion for Sathan to sleepe in.

5. That labour puts Sathans assaults away.

6. That idlenesse consumes the body.

7. That a sloathfull hand maketh poore, as a diligent hand maketh rich.

8. Without diligence wee cannot prouide

prouide for a familie, or ꝑ time to come.

9. All creatures euen to the pismire, are diligent.

10. GOD our father is euer working.

11. by it we may be able to do good to others.

12. All good men haue laboured in a calling. And why haue people hands, & wits but to vse them, and the more both are vsed, the better they are.

Euch. What remedies haue you against impatience in afflictions? Cōtra impatientiam sub cruce. 53.

I must meditate 1. That naked I came into this world, & naked I must returne againe.

2. I must remember the afflictions of Iob & what ende God made of them.

3. That the patient abiding of the righteous, shall be gladnes.

4. That God hath a stroake in afflictions.

5. That they are nothing to the ioyes of heauen.

6. That I haue deserued more.

7. That they will tend to my good.

8. That in this world we must haue tribulations.

9. That

9. That murmuring is a signe of a bad child.

10. Christ said, not my will, but thine be done.

11. Many of Gods seruants haue endured more.

12. That Gods children haue been ready to suffer.

Contra desperationem. Euch. But what remedies haue you if Sathan tempt you to despaire of Gods mercy?

Phil. I will saie vnto him auoide Satan, and will enter into this meditatiõ.

1. I was by baptisme receiued into the Church, and it hath beene to mee the lauer of regeneration.

2. I once heard and beleeued his worde, and therefore I shall stand euer by this faith.

3. Mine election is in Gods keeping, and therefore Sathan can neuer steale it away.

4. The calling of God is without repentance, and whom he loueth hee loueth to the end.

5. I know by my loue of the brethren, that I am translated frõ death to life.

6. I am sorry that I can bee no more sorry

sorrie for my sinnes, and this to me is an argument of faith.

7. I desire to beléeue in Christ and to runne the waies of his cõmandements.

8. Christs merits are greater then my synnes, and hee is the propitiation for my synnes.

9. Though the righteous fal, he shal rise againe, for GOD supporteth him with his hand.

10. The Spirit doth, though verie weakely, witnes to my spirit that I am Gods childe

11. I hate syn wt an vnfained hatred.

12. I loue all good things as well as one, & hate al evil as wel as one, & I can be contented to be dissolued & bee with Christ, and to say, come Lord Jesus, come quickly.

Euch. Yet Satan will tempt you to presume of Gods mercies, what remedies must you here vse?

Phil. I must meditate against this syn.

1. that god bids me not be high minded.

2 that security destroyes more then any syn.

3. that he is blessed who feareth alwaies.

Cõtra p̃sumptiõem.

4. that

4. That I must worke out my saluation with feare and trembling.

5. That as God is a God of mercy, so is he also a god of iustice.

6. That the more I presume the more subiect I am to fall.

7. That it is sathans mayne weapon to banquish me, God is mercifull.

8. That euen Dauid prayed to bee kept from sinnes of presumption.

9. That the longer I continue in sinnes the more hardly can I leaue them.

10. that if our God call mee, I must vndoe all I haue done before.

11. that then I must shedde many a bitter teare for my sinnes.

12. that by going on I heape to my selfe wrath, against the day of wrath, and therefore haue we need in this and all the former assaults, of God, men, & deuils to pray, Lord lead vs not into temptation.

Euch. Which is the explanation of this petition?

Phil. But deliuer vs from euill.

Eu. what do you pray for in these words

But deliuer vs from euil

Phil. that I, and all christians may be

freede

freed from the power of ſatan, ſin, the flesh and the world: that we being thus preſerued that we ſhall, or may not fal or ſo be deliuered frō euill, that we may not fall quite away by any temptation.

Euch. Do you not by euill vnderſtand only the deuill, who is called that euill one?

Phil. No I do not, though temptations come principally from him, but by euil you ſaid, I muſt vnderſtand al my ſpirituall enemies according to that of the Apoſtle Iohn, The whole world lieth in euil: 1. Ioh. 5. 1

Euch. How many wayes doth God deliuer vs from euill?

Phil. Eleuen wayes, 1. by preſeruing vs from committing ſinne.

2. By freeing vs from iudgements due vnto ſinne.

3. By keeping vs from the hurt of ſin and afflictions.

4. By turning all thoſe ſinnes which we commit, and the afflictions which we ſuſtaine to our good.

5. By bridling Satan that he cannot ſubdue vs.

6. By giuing vs his holy ſpirit that by

by a liuely faith wee ouercome all euill.

7. by no meanes. (Without)
8. by small meanes.
9. By ordinary meanes.
10. By extraordinary meanes.
11. Contrary to all meanes.

Euch. Why are these words added as an explanation to this petition?

Phil. To teach me, that when I am deliuered from euill, I may be sure not to be lead into temptation. for euill is the cause of all temptations, which being taken away the effect ceaseth.

Euch. What must we do to be deliuered from the deuill?

Phil. We must 1. Put on the whole armor of God.

2. We must know howe to vse that armor.

3. We must walke warily that he do not circumuent vs, and bee neuer out of our calling.

4. We must euer seeke to feare, and serue God.

5. We must know that Christ is our captaine and deliuerer.

6. We must meditate of the mise-

rable

rable estate of such as are ouercome by the deuill.

7. We must pray as Christ teacheth vs, deliuer vs from euill.

Euch. What wants do you bewaile in this petition?

Phil. 1. The rebellion of our wicked nature, by which wee resist the spirit of God.

2. Our readines in each little temptation, to yéeld vp our selues to the cõmitting of sinne.

3. That we cannot enough mourne for the remnants of our bondage, by which wee are kept in the power of Sathan.

4. That so many fall by Sathans temptation.

5. That we cannot here get maistery ouer our owne corruptions.

6. That we loue so this spiritual Babilon, in which we are subiect to, and fall by temptation.

7. The tyranny of Satan our aduersary, going about each way to subdue vs.

Euch. What things do you here pray against?

Phil.

Phil. I pray 1. against temptation, as it may be a meanes to draw men from
[a] 2. Cor. 12. 7. 8 GOD, and cause them to commit sinne. [a]

2. Against afflictions, as they are punishments of sinne, curses from God, motiues to impacience, or meanes to
[b] Pro. 30. 9. make mee to take Gods name in vaine. [b]

3. Against desertion, that God would not leaue me, or if he do, that he would not leaue me ouer long, by withdrawing from his former, a second grace of the spirit.

4. Against al future relapse into sinne, Gods hardning my heart, blinding of myne eies: backsliding from the truth
1. Ti 1. 20. eyther in part or in whole: all sorts of iudgements, temporall or eternall: And what hurt soeuer may befall me eyther by prosperity or aduersitye:

In a worde, I pray against the assaults of Sathan the enticements of the world, and that corruption which may surprise mee by mine owne flesh.

Euch. May not a man pray for temptations and afflictions?

Phil.

Phil. Though both of them may be oftentimes good for vs, yet because that good is an accidentiall good, and wee knowe not howe wee shall beare temptations if god send them, therfore it is not meete to pray for them. Therefore such as wish to bee poore, that they might love heauen better, or blind to meditate of heauen better, they haue no great warrant out of Gods worde. To these we may adde such as pray for death, and will not waite Gods leasure till he take them out of this world.

Euch. What doe you here pray for?

Phil. I pray for grace to resist, and perseuerance, when I am tempted; and that to this purpose, I may put on the whole armore of God, as the girdle of verite, in soundnesse of doctrine; the brest-plate of righteousnesse in integrity of life, the shoes of preparation of the gospell of peace, which are to be wonne by patience in afflictions; the shield of of faith, to resist Satans assaultes; the helmet of Saluation, which is the life of eternitie; and the sworde of the spirit, which is the worde of God. I pray also here, that all our afflictions may bee turned

Eph. 6. 16.

to our good; that wisdome may bee giuen vs to preuent our persecutors, that I may be patient in aduersity, humble in prosperity, and that our sinnes may turne to our good, by reuealing our corruption in being ready to fall, discouering our inhabilitie of our selues to stand, detesting our nature so prone to impietie, renouncing all confidence in our owne strength, & casting our selues vpon Gods power in temptation: yea that by them we may see Satans malice in tempting vs, and Gods great mercie in recouering vs: & finally that being once recouered in temptation, we may pitty and comfort such as bee tempted.

Euch. What things doe you giue thankes for?

Phil. That in the former things which I haue prayed for, GOD hath made me able so to resist, & that neither Satan nor the world, nor my flesh, hath so subdued me, but that I am able to rise againe.

De Regno Dei. 10. f.

The 3. part of the lords prayer.

Euch. Which is the 3. part of this petition?

Phil. For thine is the kingdome, the power

power, and the glorie for euer & euer. Which words are a reason of all the former, by which wee are mooued to craue all the former blessings at the hands of our God.

Euch. Why doth Luke leaue out this clause? *Nota diligentia.*

Phil. Either because the Euangelists did not bind themselues to a precise forme of words, or because this prayer was vttered at 2. seuerall times by Christ in a seuerall manner, leauing out not onely this clause, but the third petition wholly, the explanation of the first, and changing some words which are in Mathew. But we haue no warrant to do the like, as the Rhemists do euen in the Gospell of saint Mathew: being bold to mangle the Lords prayer, as they are to leaue out the second cõmandement.

Euch. Why is this conclusion added?

Phil. To teach: 1. To pray vnto him who is able to beare vs.

2. To pray in faith to him that will helpe vs.

3. To pray in feruency as desirous

to be holpen.

4. To pray in humilitie, because all is of God.

3. To pray in thankefulnesse, because all is from God.

6. That in everie petition we must haue this conclusion in our minds.

Euch. What do you meane by these words thine is the kingdome?

Phil. Euen that which Dauid meant when he said, Thine O Lord is greatnesse, power, and victorie and praise, and all that is in heauen and in earth is thine, thine is the kingdome, & thou excellest ouer all.

1.Cor.29. 11. Apoc.4:11.

Euch. Why is the kingdom said to be Gods?

Phil.1. Because he made all.

2. Because he possesseth all.

3. Because he commandeth all.

4. Because he disposeth all.

Euch. What doe you learne out of this.

Phil. That I may with confidence pray vnto him, because as kings will prouide for the bodies and soules of all their subiects, so God my king will prouide for me.

Euch.

Euch. But haue not other Princes their kingdomes?

Phil. Yes they haue, and in them do rule, and for conscience sake must euer be obeyed, yet they rule by, and in, and through this king.[a]

Ro. 13. 1. Pet. 2. Tit. 3.

[a] Pro. 8. 15 Dan. 2. 37. Reuel 20.

Euch. Howe manie properties are there of this kingdome?

Phil. There, it is a powerfull kingdome, Thine is power, a glorious kingdome, Thine is glorie, and an euerlasting kingdom, it is, For euer and euer.

Euch. Why are these three properties added?

Phil. That when wee pray for, or against any thing in the former petitions, we may be strengthened in the hope of obtaining them, by the consideration of the Power, Glory, and Eternitie of Gods kingdom.

Euch. Why is power attributed to the kingdome of God.

1. To distinguish it from the kingdomes of the world, in which many Princes are heads of people, but haue not power to subdue their enemies.

2. To teach vs to giue all power vnto God.

3. That we must submitte our selues vnto him.

4. That he being a powerfull king; we may in faith pray vnto him.

Euch. How great is the power of God?

See my booke, life euerlasting, of gods prouidence.

Phil. It is not only of it owne nature, in it selfe, and of it selfe, but also in respect of the obiect vpon which it can worke, and effectes which it can produce, and of the action by which it can and doth worke, both infinit and immeasurable.

Euch. Can it be communicated to any creature?

Phileu. No, not to the humanity of Christ, for whatsoeuer is omnipotent is God.

Pt potestate Christo data, quo ad quatenus.

Euchedida. Why then doth Christ saye, all power is giuen vnto me?

Phil. 1. He speaketh of that power which wee call Authority, not of that which is called omnipotencie.

2. He saith not all power is giuen to my humanity, but to me, GOD and Man.

3. If it be meant of the humanity,

by

by this power is to bee vnderstood, as much as the creature is capable of.

4. In that word, the humanity may be said to be omnipotent, as the word is said to suffer, not in it selfe, but in the the flesh.

Euch. What doe you meane by thine is the glory?

Phil. 1. That god hath made al things for his glory.

2. Whatsoeuer wee aske, they are meanes of thy glory.

3. The things which we aske shalbe referred to thy glory.

And therefore O Lord graunt these things vnto vs, because thy glory is most deare to thy selfe; which will be also performed of vs, if we sanctifie thy name, aduaunce thy kingdome, doe thy will, haue our dayly Bread, the forgiuenesse of our sinnes, and bee able to resist all euill temptations.

Euch. What is the third property of Christs kingdome?

For euer and euer. Which is an excellent inducement to strengthen vs in praying.

Euch. Why is Gods kingdome, power, & glory, said to be everlasting?

Phil. 1. Because in themselues they are everlasting.

2. Of vs they should neuer be forgotten.

Euch. To what purpose are all these arguments added here?

Phil. Not to perswade God, who knoweth our wants before we aske, but to perswade vs, that he who is a king of such power, glory, and eternitie, he will heare our prayers, and grant our requests.

Euch. What vse doe you make of this conclusion?

Phil. 1. That in our prayers we euer debase our selues, and ascribe all glory to this King of kings.

2. In our prayers to be euer perswaded of the power of God, that he can helpe vs, and the promise of God that he will helpe vs. 2. Cor. 1. 20.

3. That prayer and giuing of thanks must goe together, because this is a doxologie giuen to God.

4. Whatsoeuer we aske, we must in purpose before, and practise after, referre

Amen.

referre the fame to Gods glory. For the *Alpha* of this prayer is, Halowed be thy name, and the *Omega* is, Thine is the glory.

Alpha et omega.

5. That all gouernours must remember that they holde al in *capite*, vnder this head.

6. That if we be able to do any thing, all that power commeth from God.

Euch. Which is the last part of this petition?

Phi. The seale thereof in the worde, Amen.

Euch. How is this worde Amen, taken in the Scriptures?

The fourth part of the Lords Prayer.

Phil. Thrée maner of wayes: sometimes as a Nowne, signifying Christ himselfe, *Reuel.* 1. These things saith Amen. Sometimes as an Aduerbe, as *Iohn.* 3. Amen, Amen, that is, Verily, verily, I say vnto you. And sometimes as a Verbe, as in this place, signifying So be it, or it shall be so.

Euch. What then doth this worde Amen import, at the end of this petition, and euery prayer?

Phil. More a great deale then man thinks; for it is as much as if we should say

say, thus, Wee haue begged many things at thy hands, and we doe desire thee to heare, and are perswaded thou wilt heare all our requests.

Euch. What are we taught by this seale, Amen?

Phil. We are taught. 1. To desire earnestly that we pray for.

2. To be perswaded that we shall receiue it, though infidelitie be mixed with our faith. Matth. 9. 11.

3. Not to vse this word Amen, so vnaduisedly as we doe, but to knowe what it is to which we say Amen, least by ignorance we seale a curse to our selues and others.

Many of the like sort are in *Daniel*, and the Gospels, as *Golgotha*, πραιτωριον, *Eli, Eli, Lamma sabachthani.* &c.

4. That Latin, Greeke, and Hebrew words may be vsed, when they growe so common, that other people of a nation doe vnderstand them, for here is the Hebrew worde Amen, vsed in Greeke, Latin, and English.

Euch. What now haue you to say of all that hath beene taught you?

Phil. No more but this, that I and many others are bounden exceedingly to Almightie God, that we liue in such a Kingdome, where our children are

are so taught in ỹ trade of their waies, Pro. 22: 6.
that when they are olde, they may follow it. And thou O Lord to whom kingdome, power, and glory belongeth, keepe the Scepter of thy Gospel long amongst vs, that the children to be borne may feare thy name.

Amen.

A short

A short prayer vpon the Lords prayer.

O Our Father: high in creation, sweete in loue, rich in mercy. Which art in heauen: the glasse of eternitie, the ensigne of incunditie, the treasure of felicitie. Halowed be thy name: that it may be Honye to the mouth, Musique to the eare, a fire in the heart. Thy kingdome come: pleasant without mixture, safe without annoyance, sure without losse. Thy will be done: that we may flye that thou hatest, loue that thou louest, and by thée doe that thou commandest. In earth as it is in heauen: willingly, readily, faithfullie. Giue vs this day our dayly bread: necessaries for this life, not superfluous for our delightes, nor wanting to our necessities. And forgiue vs our debts: against thée, our neighbour, and our selfe. As wee forgiue our debters: who haue wronged vs in our body, goods, name. And lead vs not into temptation: of the world, flesh, diuell. But deliuer vs from euill: past, present, to come; spirituall, corporall, eternall. And this we

aske,

aske, because thine is the Kingdome, for thou rulest all: Power, for thou canst doe all: and glory, for thou giuest all: nowe, whilst wee liue, and for euer, whilst we shall liue. Amen: neyther doubt we, but that we shall certainly obtaine these things; because thou art louing as our father, and powerfull in heauen. Thou saist Amen, by commanding; art Amen, by performing; we say Amen, by beleeuing and hoping: say but the word and we shall be cured.

Dauid tentatur, tentatus orat, orans
Liberatur, liberatus gratias agit. August.

Dauid is tempted, being tempted he prayeth, praying is deliuered, and being deliuered, he giueth thankes.

This is the summe both of *Dauids* Psalmes, and the Lords prayer.

Math. 26. 41.
Watch and pray that you fall not into temptation.

Errata pag. 60. lin. 14. and line 20. for beates, reade leaues. & pag. 76. lin. 9. that Dauid, read euen Dauid, lin. 14. our God, read God once, line. 18. reape reade heape.

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A Christian Directed.

AT LONDON
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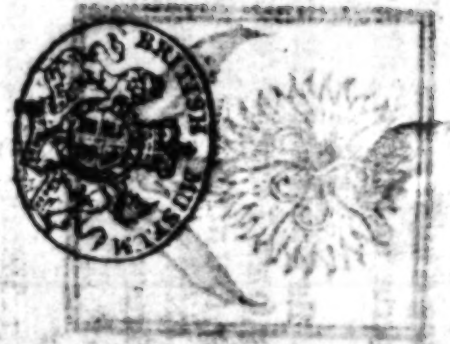

A Christian directed.

Question.

I See that you remember much concerning Christs prayer, what must you obserue in your Christian practise?

An. As I am bounden to pray continually, so am I bounden to watch continually, that neither by Sathans subtilitie, or the worlds vanitie, or mine owne securitie, I be not surprised. Vigilandū.

Quest. Why ought you thus to watch?

An. 1. Because I walke in the presence of God.

2. Because I walke amongst many occasions of sinne.

3. Because of my selfe I am vnable to auoid them.

4. Because I can go about no good thing, but either Sathan, or my lusts will be ready to moue me.

5. Because many excellent men, haue fallen verie grieuously, for want of

watchfulnes.

6. If I can thus watch without ceasing, I shall gette in each action the peace of a good conscience which is the greatest iewell in the worlde.

7. I shalbe readie for anie temptation, especially for death and the day of iudgement.

8. I shallbe sure to doe no such thing, whereof I can not giue an accompt to God.

9. I shall stoppe the mouthes of mine aduersaries when they call in question my righteous dealing.

10. I shall cause my religion to bee well spoken of, whyllst others obserue my Godly conuersation.

Quest. What must you doe that you may thus watch?

An. 1. I must euer walke in faith, and to each part of Gods seruice, it is my duty to bring it with me.

2. I must haue Gods warrant with mee, without which faith is no faith.

3. I must see what calling I haue to each thing, without which a good thing may be sin.

4. I

4. I must looke to my thoughts, my words, mine actions, my gesture, myne apparell, my diet, my recreations, my gettings, my spendings, and howe I may kéepe holie the Sabbath day.

Sūma huius ptis. 2.

Quest. What rules haue you learned for your thoughts?

Cogitatiōs.

Ans. 1. That I be careful to kéepe a more narow watch ouer my thoughts, words, and déedes, then heretofore I haue done, to doe them more warily for Gods glorie, mine owne comfort and my bretherens benefit. 1. Cor. 6. 20. 1. Pet. 1. 15. Prouerb. 4. 23.

2. That I cleanse my heart from the very first motions of all sinnefull thoughts, as of Lust, Anger, Pride, Couetousnesse, Malice, Stubournenesse, euill Suspition, as knowing that the least sinne deserueth death, and doth deprive mée of parte of my comfort in my saluation. Ephe. 4. 23. 31 Math. 15. 18. 19. Col. 3. 2. 8.

3. That all my lawfull affections be moderate, and without excesse, and greater alwaies vpon heauenly then earthly things. Col. 3. 1. 2. Phil. 3. 20.

4. That I fulfill not my minde in all things, for then I shall often sinne, let mee consider therefore whether that be lawfull I desire, and for the glory of God. Rom. 14.23.

5. That I bestowe no more care, and thought on the world then I needs must for the moderate maintayning of my selfe, & those that belong to mée, lest my thoughts be distracted too much frō heauenly thinges. 1. Tim. 6.8. 9. Gen. 24.63.

6. That I suffer not my minde to be occupied with vnprofitable, curious, and vaine meditations; for which I cannot giue a sufficient reason to God and man, if I were asked. Pro. 6. 14. Zach. 8.17.

7. That I thinke better of my brethren then of my selfe, and the more I excell in any thing, bée the more humble before God and man. Rom. 12.16. Phil. 2.3.

8. That I take some time euery day, to meditate vpon, and to mourne for the miseries and iniquities of the age wherein I liue, and pray

pray to God for remedie. Psal. 69. 9. 10. Ezech. 9. 4.

9. That I thinke often of the vanity of my life, vpon my departure hence, dayly looking for my Sauiour in the Cloudes and wishing rather a good life, then a long. Psalme. 90. 9. 10. 15.

10. That I carefully meditate, and remember euery good thinge I heare or learne, that I may readily practise it, when time & occasion serues. Act. 17. 18.

Quest. What rules haue you learned for your wordes? Verba.

Answ. 1. That I remember, such as my speech is, such is my heart, & that both my heart, and mouth go together, but in holy manner. Ephes. 4. 29. Col. 4. 6.

2. That my speech bee gratious to the edification, good, and benefit of them, with whom I speake, not to their euill and staining. Col. 4. 6. Eph. 4. 29. & 5. 4.

3. That my speech bee alwayes more and more earnest, faythfull, and

comfortable, when I ſpeake of heauenly then earthly matters. Eph. 5. 4. and 4. 6. Pſal. 1. 2.

4. That I remember I ſhall anſwere for euery idle worde, which paſſeth out of my mouth, to God or to me. Math. 12. 36.

5. That multitude of wordes be often ſinfull, let mee ſpeake therefore as fewe as I may, yea be rather ſilent then ſpeake vnprofitably. Prou. 17. 27. & 10. 19. Iam. 1. 19.

6. That my wordes bee no greater, or more then my matter deſerueth, nor beare a ſhewe of vice in mee or any exceſſiue affection. Pſa. 34. 13. 1. Peter. 4. 11.

7. That as I beleeue not all that is tolde mee, ſo I tell not all I heare, but tel the truth onely though not al wordes or alwaies. Eccleſ. 3. 7. Luke. 2. 19. 1 Sam. 10. 16. & 16. 1. 2. 5.

8. That I delight not to ſpeake of others infirmities, eſpecially behinde their backes, and ſpeaking before them, ſpeake with griefe and wiſedome. Pſalm. 15. 3. 2. Tim. 3. 3. Mat. 18. 15.

9. That

9. That I speake not of GOD but with reuerence, knowing I am not worthy to take his name in my mouth. Leuit. 19. 12. Rom. 9. 5. Deut. 28. 18.

10. That in praising I bee discret, in saluting courteous, in admonition brotherly. Prou. 27. 2. 1. Sa. 10. 4. Rom. 16. 16.

Question. What rules haue you learned for your actions towardes God? *Actiones erga Deum.*

Ans. 1. That I vse dayly prayer to God, every morning, and euening, that he would guide me and mine affaires, for his glory and mine owne comfort. Dan. 6. 10. Psa. 55. 17.

2. That I register vp all my sinnes committed against him in every matter, and with griefe bewaile them at fitte time, craning pardon and strength against them. Psalme. 51. 3.

3. That euery daye something of Gods worde bee reade and meditated vpon, that I may encrease in knowledge and in godlinesse. Psal. 1. 2. Deut. 6. 6.

4. That whatsoeuer I take in hand I first take counsell at Gods mouth whether it be lawfull or no, bee it for my profit or pleasure, and then that I do it with peace at least in my heart. 2. Sam. 20.8.

5. That I giue thanks to God for euery benefit that I haue receiued, and then dedicate the same for the promoting of his glory, and the good of his church. 1. Thes. 5.18.

6. That I sanctifie Gods Sabbath dayly in vsing holy exercises of prayer, preaching, meditating, and sacraments at the time. Exo. 20.8.

7. That any meanes God hath appointed for any matter bee not more relied vpon then God himselfe, but he bee first prayed vnto, for the prosperous vse of them. 2. Chr. 16.12.

8. That I sticke to God alwaies in aduersity, as in prosperity, knowing the one to be as necessary for me as the other, yet let me pray for my necessities, be humble when I haue them. that I vse them well, and that I loose them not. Iam. 1.2.3.

9. That I marke my profiting in

religion, prepare my selfe to heare Gods word, attend when I am there, conferre, and meditate about it after, 1. Cor. 15. 10. 1. Cor. 11. 28.

10. That I love all things for Gods sake, and God only for his owne: that I make God my friend, and nothing can bee mine enimie, and accompt all things vaine to serve God sincerely. Philip. 3. 8. Romans. 8. 31.

Quest. What rules have you learned for actions towards your selfe? *Actiones erga nos ipsos.*

Ans. 1. That I refraine my eares from hearing, mine eies from seeing, my handes from doing, and every part of my soule and body, from fulfilling any thing vaine or wicked. Iob. 31. 1. Psal. 119. 37.

2. That my meat, apparell and recreations be lawfull, needefull and moderate. Luk. 21. 34. Rō. 13. 13. 1. Tim. 2. 9. Tit. 2. 3. 1. Tim. 5. 23. 1. Cor. 10. 31.

3. That withall care I redeeme the time, knowing I shal answer for every idle houre. Eph. 5. 16. 1. Pet. 4. 3.

4. That I bee as sorrowfull for the good deedes that I have omitted, as I

am

am ioyfull for the good deedes I haue fulfilled. Rom. 7. 8. 9.

5. That my especiall sinnes and corruptions be inquired into, thought vpon with griefe, whether they are wakened in me or remaine in their olde strength, and that I resist them withall faithfulnesse, euery day more and more, 1. Cor. 11. 28.

6. That I remember with humility, all the good motions and actions God worketh in me, that they may be pledges of my saluation, spurres to godlinesse, and comforts against temptations. 2. Cor. 6. 4. 5. Rom. 7. 15.

7. That I suffer not my selfe to be pleased with mine vnprofitablenesse, that is with vnfitnes or vnwillingnes to serue God. Rom. 12. 11.

8. That I followe my lawfull calling so carefully for the good of Gods church, as feeling the trouble therof, I be put in minde of my misery by Adam, and be humbled thereby. Rom. 12 7. Gen. 3. 16. Eccle. 1. 13.

9. That I take reuenge of my selfe for my slippery sinning, beating downe my body that I sin not againe. 1. Cor.

9.27.

10. That I never make more shew of outward holines, then I have inward in my heart. Esay. 58.5,6.

Quest. What rules do you learne for your actions towards others? *Actiones erga alios.*

Ans. 1. That I remember that whatsoever I have that may be profitable vnto others, God hath bestowed it on me for others benefit. Rom. 12.6. & 1.11.

2. That I count it not sufficient that my selfe serue God onely, vnlesse I cause all within my charge by all meanes to do the same. Gen. 14.14. & 18.19. Psal. 101.1.2.3. & Iosh. 24.15. Ester. 4.15.

3. That I consider I am but Gods steward in all his benefits I have, let me therefore imploy them willingly to those that neede, hartily, and in time. 1. Pet. 4.10.

4. That I behaue my selfe towards them so sincerely that I may win the weak, comfort the strong & make ashamed the wicked. 1. Cor. 10.32. Col. 4.5

5. That as I receiue good in cõpany, so alwaies I do them some good to my power

power, Rom. 1. 12. and 14. 19.

6. That when I knowe others to sinne, I mourne for it, and amend it if I may, by brotherly admonition. 1. Cor. 5. 2. Math. 18. 15. Leuit. 19. 17.

7. That I reioyce and praise the Lord for any good thing the Lord sendeth vnto men, knowing that it is for mine and others Godlinesse sake, that God vpholde the worke. 1. Thes. 5. 18. Rom. 12. 15. Luk. 1. 58.

8. That I strive not whether other should do good to me, or I to them first, but that I benefit euen mine enimies, knowing my reward is with God. 1. Thes. 5. 15. Mat. 5. 39. Rom. 12. 20.

9. That I be carefull to vse the gods I can receiue by any man, knowing that I am but a member of the body, and stand in neede of other. Rom. 12. 16. and 1. 12.

10. That I carefully craue the prayers of other brethren, and their prayers to God for the gifts I haue receiued, so I shall scale my fellowship in that body more effectually. Rom. 15. 30. 2. Cor. 1. 11.

11. These holy exercises I must not

make

make common for the time; vse them for fashion sake, but vse them daylie.

Quest. Seeing you have precepts for your actions, what must you obserue in your gesture and behauiour? Gestus.

Answ. For my gesture I must take héede. 1. That mine eies bee not haughtie.

2. That my countenance bee not impudent.

3. That my face bee neither laughing nor lowring.

4. That mine handes be neither spred out nor closed in.

5. That I bee not Aptly in imitation.

6. That my gate be not too slowe nor swift.

7. That I giue place and reuerence to my betters.

8. That I sit not before I am placed.

9. That I speake not before I am asked.

10. That I bee not solemne when I ought to be chéerefull, nor chéerefull when I should bée sorrowfull: but in

all

power, Rom. 1. 12. and 14. 19.

6. That when I knowe others to sinne, I mourne for it, and amend it if I may, by brotherly admonition. 1. Cor. 5. 2. Math. 18. 15. Leuit. 19. 17.

7. That I reioyce and praise the Lord for any good thing the Lord sendeth vnto men, knowing that it is for mine and others Godlinesse sake, that God beholds the worke. 1. Thes. 5. 18. Rom. 12. 15. Luk. 1. 58.

8. That I strive not whether other should do good to me, or I to them first, but that I benefit euen mine enimies, knowing my reward is with God. 1. Thes. 5. 15. Mat. 5. 39. Rom. 12. 20.

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11. That these holy exercises I must not

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7. That I giue place and reuerence to my betters.

8. That I sit not before I am placed.

9. That I speake not before I am asked.

10. That I bee not solemne when I ought to be chéerefull, nor chéerefull when I should bée sorrowfull: but in

all

all things behaue my selfe as the child of God.

Quest. What rules are you to obserue in apparell?

An. 1. For the matter, it must not be too good or too meane.

2. For the fashion not too new or too old.

3. For the colour not too light or too sadde.

4. For the wearing not too effeminate nor too sordide, and in a word my apparell must be such as argues sobrietie and holinesse of minde, considering the ends of apparell, which are.

1. For necessitie that our bodies may be kept from the weather.

2. For honestie that our nakednesse may be couered.

3. For commoditie that we may labour in our callings.

4. For frugalitie according to our state.

5. For distinction both of men from women, young from old, magistrats frō subiects, the Clergie from the laitie, and the Rich from the Poore.

And in wearing of apparil I must not

lake

looke so much what I am able to doe, as what is fit for mee to be done, to imitate the most graue and sober sort of my ranke, and to keepe my selfe rather vnder then aboue my degrée; which if I doe not, I doe but waste Gods benefites, weare a badge of a proud heart, giue testimonie of idlenesse, procure suspition of leuitie by diuers fashions: labour to confound degrées, and by the lightnesse of mine apparell prouoke many not only to suspect me of euil, but also by it to commit euill.

Mensa.

Quest. What rules are you to obserue in diet?

An. 1. That I sit not downe before I pray.

2. That I rise not before I giue thanks.

3. That I féede only to satisfie hunger.

4. That I eat not at the table of my betters before I am caruer.

5. That I féede not of too manie dishes.

6. That I desire not too much daintie meates.

7. That my supper bee lesse then my dinner.

8. That

8. That I beware of too much strong drinke.

9. That I rise with an appetite.

10. That in eating I remember the power, and that this body which I feede shall be wormes meate.

Exercitia.

Quest. What rules must you observe for recreations?

Ans. 1. That they be of good report, and of whose lawfulnesse there is least question.

2. That I make not an occupation of them.

3. That I vse them as recreations, not to trouble my body or minde.

4. That I stay not long at them.

5. That I lose not much at any recreation.

6. That I vse no such recreations as I am ashamed that good people should see me.

7. I must not give offence by abusing my libertie to any man.

8. After exercise I must returne to my calling.

9. I must vse such exercises as are of little cost, least losse of time, and fit for me to vse.

10. I

10. I must not then play when I should bee at worke, nor bee merry in time of mourning.

Quest. What rules are you to remember for getting riches. Diuitiæ. pt. 1ª 28. 63.

Answ. 1. That my calling bee such an honest calling, as that I be not ashamed of the very name thereof, as vsurers are to bee called vsurers.

2. That I get my wealth by honest labour.

3. That in buying and selling I defraud no man.

4. That I enrich not my selfe by the labour of the poore.

5. That to get, I leave not Gods seruice.

6. That I lye not, nor forsweare my selfe.

7. That my weights, wares, and measures be good.

8. That I consider that it is harde to bee rich and religious.

9. That I doe as I would be done to.

10. That I commend not my seruants for deceiuing any.

Quest. What rules must you obserue in spending?

Answ. 1. That I spend not aboue mine estate.

2. That I spare not when I ought to spend.

3. That I buye not that which is needlesse for me.

4. That especially I must giue to the godly.

5. That I haue a regarde to my kindered.

6. That I giue not too much to the rich.

7. That I obserue times, places, and persons in giuing and spending.

8. That I giue not to the poore with reprochyng them.

9. That I boast not too much of my liberalitie.

10. That I be not liberall of another mans purse.

Sabbati Sanctificatio.

Quest. What rules are you to obserue for the sanctifying of the Sabbath?

Answ. 1. I must rise early to sanctifie my selfe, and all that belong to me, for Gods seruice that day.

2. I

2. I must keepe it from morning til euening.

3. I must frequent the exercises of religion, and bee present with all reuerence of prayer and preaching.

4. I must not so goe from sermon to sermon, that I confer not of Gods word which I heare, especially with such as belong vnto me.

5. I must meditate of al Gods mercies, especially of such are giuen me in Christ.

6. I must not make that day, a day of feasting, sporting, or visiting, as the most do of friends abroad.

7. I must do no worke vpon that day, which might haue beene done the day before, or may be don the day after.

8. I must labour to bee at Gods house with the first, that so I may bee partaker of the whole seruice.

9. I must visite such as are comfortles, if I know or imagine they stand in need of mine helpe.

10. I must bee carefull to prouide something, which I may distribute to the necessity of the saintes.

These rules must I obserue least it bee truely said of mee, which was falsely said of Christ, this man is not of God, for he keepes not the sabbath. Jo. 9: 16.

Quest. Nowe as you haue learned these generall rules of pietie, come wee euen to particulars; say that you intend to be married, what rules must you vse in choosing a wife? Cõtingit.

Ans. I must looke 1. That she be of good religion:

2. Of honest parentage.
3. Of good report.
4. Of ciuill cariage.
5. Of contenting personage.
6. A louer of godly company.
7. Of prouident circumspection.
8. Of stayed yeares.
9. Of fewe wordes.
10. Of an honest nature.

Quest. When you are maried what duties owe you to your wife?

Ans. I owe vnto her:

1. Loue to her person.
2. Chastity to her bed.
3. Maintainance to her estate.
4. Cohabitation to her content. (ties
5. Patient forbearing of her infirmi-

6. Honour

6. Admonition and commendation rather then correction.

7. Instruction in piety.

8. Due benevolence.

9. Kindnes to her kindred.

10. Cherishing in sicknes.

Quest. And what duties must you looke for from your wife?

Ans. These duties.

1. Reverence as to her head.

2. Chastitie as to a parte of her body.

3. Providence in getting and spending.

4. Nourcing of her owne children.

5. Silence in keeping secrets, without declaiming against every domesticall unkindnesse.

6. Obedience to my lawfull commandements.

7. Cheerefulnes of countenance, and speach.

8. Diligent staying at home in some honest calling.

9. Gravity in her domesticall behaviour.

10. Sobriety in her apparel & gesture. Officia erga Liberos.

Quest. If God send you children what duties owe you to them?

Anſ. I am bounden to perſorme theſe duties. 1. To bring them vp in the feare of the Lord.

2. To looke that they may liue in ſome calling.

3. To fit their callings according to their natures.

4. To teach them ſuch ciuil behauiour as ſauours of pietie.

5. To giue good example vnto them in each thing.

6. To teach them at the leaſt to reade.

7. To correct them, doing amiſſe.

8. To commend them when they do well.

9. To apparell them rather comely then coſtly.

10. To denie them in many thinges their wills.

11. To leaue them all ſome fit portion of my goods.

12. And laſtly in due time to looke to their marriage.

Que. What duties are your children to performe to you, and your wife?

Anſ. They ought 1. To obey vs in things lawfull.

2. To reuerence vs, as the authors of their

their being.

3. To acknowledge vs, be we neuer so poore.

4. To endure our corrections patiently.

5. To be content with our prouision for them.

6. To seeke all meanes by which they may please vs.

7. To behaue themselues so as they may credit vs.

8. To be sorrie when we are disgraced.

9. To follow vs in the practise of pietie.

10. To stay till we prouide for them in marriage.

Quest. Now if to wife and children, God send you seruaunts, what duties do you owe to them? Officia erga seruos.

An. For my seruants I must be careful

1. That they be fit to do such busines as I keepe them for.

2. That I impose not too much vpon them.

3. That they neither play nor worke on the Lords day.

4 That they goe and come with me to and from the Church.

5. That I examine them of such things as were taught.

Anſ. I am bounden to perfoꝛme theſe duties. 1. To bꝛing them vp in the feare of the Lord.

2. To looke that they may liue in ſome calling.

3. To fit their callings accoꝛding to their natures.

4. To teach them ſuch ciuil behauiour as ſauours of piety.

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9. To follow vs in the practise of pietie.

10. To stay till we prouide for them in marriage.

Quest. Now if to wife and children, God send you seruaunts, what duties do you owe to them? Officia erga suos.

An. For my seruãts I must be carefull

1. That they be fit to do such busines as I keepe them for.

2. That I impose not too much vpon them.

3. That they neither play nor worke on the Lords day.

4 That they goe and come with me to and from the Church.

5. That I examine them of such things as were taught.

6. That I bee not too familiar with them.

7. That I in discretion correct them for theyr faults.

8. That I teach them a trade, and occupation.

9. That I be not sorry when they set vp, but helpe them.

10. That I teach them not to deale vniustly by mine example, or commend them if they do so.

Lastly, That their diet and apparel be conuenient, and onely such as I prouide for them.

Officia Seruorum erga dnos

Quest. what duty do seruants owe to maisters?

Ans. Euen these duties: they must be

1. Conscionable to doe their best seruice.

2. diligent to do any seruice.

3. Carefull to become maisters of their trade.

4. Faithfull euen to a penny of their maisters good.

5. circumspect for his best aduantage.

6. Silent not reuealing his secrets.

7. Willing to bee directed, & corrected by him.

8. Hum-

8. Humble, and not answering a-
gaine.

9. To giue good words to such as
they deale with.

10. Maintaine thy Maisters credit
in all things, and lastly they must liue
in reuerence to their gouernors, quiet
with their fellowes, and giue good ex-
ample euen to children in the family.

Quest. Say that you haue a Min-
ister what is his dutie to you?

Ministri officia.

An. He is bounden.

1. To pray in the congregation.

2. To reade the word of God.

3. To preach the gospell of Christ.

4. To Catechise such as are ignor-
rant in his Charge.

5. To giue good example by his life.

6. To comfort the feeble minded.

7. To reprooue sinne and iniquitie.

8. To visit such as are not infect-
ously sicke, if he be sent for.

9. To see howe the poore may bee
maintained.

10. To bee hospitall according to
his ability.

Ergo Ministri officia.

Quest. And what duties owe you
to him?

An.

An. 1. I owe vnto him. 1. Reuerence as Gods angel.

2. Audience as Gods ambassador.

3. Obedience of Gods shepheard.

4. Maintenance as Gods labourer.

5. Countenance as Gods Minister.

6. Confession as hee is a comforter.

7. Loue as he is mine instructor.

8. Feare as he is my father.

9. Patience as he is my corrector.

10. Praier as he is to breake to me the bread of life.

Quest. I knowe by this my Ministers duty, and my duty towards the Minister; but be it that I come to heare a sermon, what rules can you giue mee for profitable hearinge?

Auditorū officiū triplex Zepperus lib. 5. de arte habendi, et audiendi cōciones.

Answ. Surely these.

1. That you prepare for hearing.

2. That you be diligent in hearing.

3. That you bee carefull after hearing.

Quest. What rules must I obserue before?

Ans. 1. That I leaue al wordly cares at home.

2. That I pray for the preacher, people,

people, and my ſelfe.

3. That I make my ſelfe not vnfit by banqueting.

4. That I reade his text before I come, if he follow an ordinarie courſe.

5. That I come not with preiudice of the Miniſter.

6. That as I come, I conſider whither I goe.

7. That I carie my family with mée.

8. That I inuite others to come.

9. That I bring a minde deſirous to heare.

10. That I ſo come as I may heare the whole ſermon.

Queſt. What muſt you doe in hearing the word?

An. 1. I muſt ſettle my ſelfe to heare.

2. Mine eies muſt be bent vpon the preacher onely.

3. I muſt not offend the congregation by any noiſe.

4. I muſt reade nothing in the time of the ſermon vnleſſe I turne to places alleadged.

5. I muſt take héede I talke not with others.

6. I

6. I must remember I come to learne.

7. If the doctrine be good, neither voice, nor gesture must offend me.

8. I must reioyce most in mine owne teacher.

9. I must obserue the preachers methods.

10. I must note that which most concernes me, and then thinke that he speaks to, and of me.

11. I must not bee wearie, if the sermon be longe.

12. I must write the sermon if I can.

Quest. What must you doe when you haue heard?

An. 1. I must not depart before all bee ended, nor before the administration of baptisme, if there be any.

2. As I goe home I must thinke what I haue heard, and talke of it as I goe.

3. When I am come home I must conferre of the sermõ, and see that each of my familie haue learned somwhat.

4. If I doubt of any thing I must aske the preacher, or some other.

5. I

5. I must not immediatly after hearing goe about my priuate affaires.

6. If the sermon bee ended before dinner or supper, the best table talke is of the sermon.

7. I must not so much censure the minister, as see what good things I haue learned.

8. It is not enough to say it was a good sermon, but I must know for what I commend it.

9. If any of my people haue beene negligentlie forgetfull, I must reproue them.

10. I must labour to turne Gods word into good works.

Quest. Thus I see how you shal not take Gods word in vaine by hearing, tell mee how you may not take Gods name in vaine by swearing?

Against Swearing.

An. Here I must obserue.

1. Gods commandement that I must not sweare.

2. His curse vpon such as haue blasphemed.

3. If I lie little, I shal sweare lesse.

4. I must refraine pety othes.

5. I must labor to forbeare for a time.

6. I

6. I must binde my selfe from it.

7. I must consider before I name God.

8. I must meditate of the Maiestie, presence, goodnesse, and iustice of God.

9. I must get some to admonish me.

10. I must not be greedie of gaine.

11. I must knowe that the more I sweare, the lesse I am beleeued in a truth.

12. I must auoide the companie of swearers.

13. I may note that there is neither profit, nor pleasure in an oath.

14. It is an argument of an Atheist.

15. Men dare not abuse the name of a King.

16. I take it in ill part when my owne name is disgraced.

17. I must take away all occasions of swearing.

18. I must looke to the practises of best men.

19. I must reade, heare, meditate on Gods word.

20. I must giue an accounpt of euerie idle word.

Now

Now to the end that al men may think of their ende, and liue well, I haue inserted here, in loue to him, certaine prophetical verses, found in the pocket of a most religious yong Gentleman, one Maister Henry Morrice, sonne to M. Morrice Attourney of the court of Wardes, who thinking euer of sodaine death, died suddenly in Wilsorde Lane, Sep. 12, 1604. at the age of 23 yeares.

Twixt twelue yeares not fully telde, (breath a wearied
I haue exchanged for an happy death:
My course was short, the longer is my rest:
God takes them soonest whom he loueth best.
For he that's borne to day, and dyes to morrow,
Looseth some daies of rest, but moneths of sorrow,
Why feare we death, that cures all sicknesses,
Author of rest and end of all distresses?
Other misfortunes often come to grieue vs, vs.
Death striks but once, & that stroke doth relieue (ey

He that thus thought of death in lifes sweete
Hath doubles now a life that brings eternity.

Liue fast to learne that die thou must.
And after come to iudgement iust.

5 SE 54

A Commu-
nicant instructed.

AT LONDON
Printed for *William Cotton.*
1606.

John Colyer

BRITISH MUSEUM

A Communicant prepared to the Lordes Table.

Question.

My good auditor, after all these instructions concerning prayer and pietie, are you not desirous to receiue the Lordes supper?

Answ. Yea sir, I am desirous with all mine heart, if you shal thinke me fit for so holy a banquet.

Quest. What must you doe to bee a fit guest?

1. Sam. 16. 6. Psal. 27. 1. Cor. 11.

Ans. Samuel bids me to santifie my selfe, Dauid bids mee to wash mine hands in innocencie, & Paul bids mée to examine my selfe, and so to eate of that bread, and after to drink of that cuppe.

Quest. Howe doe you proue this examination to be needefull?

Exaiation.

Ans. 1. If the Iewes durst not eate the paschall Lambe without it, I must not eate of the Lambes Supper without it.

2. I must neither pray nor heare Gods word, before I see in what estate I am.

Durus sermo.

3. I come in the best sort I can to the feast of any great man in this world.

4. He that came without his wedding garment was examined how hée came thither. Matth. 22. 12.

5 If I eate and drinke unworthily, I eate and drinke mine owne damnation. 1. Cor. 11. 29.

Quest. What things are required of him that will come a fit guest to the Lords table?

Ans. Thrée things.

Tria.

The first what I must doe before I come.

2. What I must doe when I am come.

3. What I must doe after I haue bin partaker of that holy supper.

1. Ante actio nem.

Quest. What things are required of you before you come?

Ans. Two things.

First I am bound to examine my selfe.

2. I am bound to pray & meditate of diuers things.

Quest. What is examination?

An. It is a triall of my selfe howe I

stand

stand in the grace of God.

Quest. What learne you out of this, that a man must examine himselfe before he come to this table?

An. First that children are not capable of this banquet.

2. That ignorant persons must not approach to this table.

3. That mad or people are not to bee admitted to this feast.

4. That such as intend to live in their sinnes must not dare to approach unto this communion.

Quest. Wherein stands this examination?

An. In five things. Examinations parts.

1. I must examine what knowledge I have.

2. What faith I have. pag. 10.

3. What repentance I have. 11.

4. What obedience I have. 12.

5. What love I beare to my brethren.

Quest. Wherein standes the examination of your knowledge? Knowledge.

An. In two things.

1. What generall knowledge I have

2. What knowledge I have in particular.

Quest. Wherein consists generall knowledge?

Ans. In three things whereof the 1. is What knowledge I haue of God.

2. What knowledge I haue of my selfe.

3. What knowledge I haue of the couenant of grace.

Quest. what knowledge must you haue of God?

Ans. I must know him to be such an one as he hath reuealed himselfe in his word, to wit, one *inuisible and indiuisible essence*, and three truely distinct persons, namely the Father begetting, the Sonne begotten, and the holy ghost proceeding from the father and the sonne.

Quest. Must you knowe nothing els of God?

Answ. Yes I must knowe that hee is creator and gouernour of all things, a most wise vnderstander and knower of all thoughts, most holy, iust, and mercifull to his creatures, that hee is eternall without either beginning or ende, and that he is present in all places.

Quest.

Quest. What must you know concerning your selfe? 2.

Ans. That by nature I am stained wholly with originall sinne: so that my mind is full of blindnes, will of frowardnes, affections of perverseness, my conscience of guiltines, so that thereby I am subiect to the curse of God in life, in death, and after death.

Quest. What things are you subiect to in life?

Ans. By reason of this sinne, in my soule I am subiect to madnes, in my body to diseases, in my goods to losse, & in my name to reproach.

Quest. What are you subiect to in death?

Ans. To the separation of the soule from the body.

Quest. What are you subiect to after death?

Ans. To be tormented for ever with the deuill and his angels, and to be cast away from the presence of God.

Quest. What must you know concerning the couenant of grace? 3.

Ans. That Christ Iesus hath deliuered me from this misery who being very

very God, became man to die for my sinnes and rose againe for my iustification.

Quest. What particular knowledge is required of you?

An. I must know the nature and vse of this sacrament.

Quest. What then is the Lords Supper?

An. It is a Sacrament wherein by the vse of bread and wine, those that are ingrafted into Christ are nourished to life.

Quest. What learne you out of this definition?

An. 1. That he cannot eate the Lords body, who is not of the Lords body. *pag. 16. id est vlt. huius tract.*

2. That a man must come withall sheerefulnesse to this banquet and not to feare it, as a man would doe poyson.

Quest. Tell me now what is the outward matter of this sacrament?

1. Materia.

An. Bread, and wine, by which are signified Christs bodie crucified, and his blood powred out.

Quest. Is not the bread & wine turned into the body & blood of Christ?

Answ.

Ans. No, for these reasons.

1. Christ instituted this supper be fore he was crucified.

2. Then he must haue giuen his dead bodie with his liuing hands.

3. The bread after consecration is distributed into partes: but the whole body of Christ is receiued of euery sa uerall communicant,

4. The bread is the communion of Christs body, and therefore not the ve ry body.

5. This were to make the body of Christ of bakers bread.

6. The bread and wine will corrupt being kept after consecration.

7. We see and taste onely bread and wine.

8. Else the wicked should eate Christs body, and so must haue eternall life.

9 This takes away the nature of a sacrament, wherein there must be a signe and the thing signified.

10. It destroyes the nature of Christs body, making it aliue & dead, in hea uen & vpon earth, glorified & vilified, and in many places at one time.

Quest.

Quest. But yet may not this be done by a miracle?

An. Priests have no promise to worke miracles now a dates, and that it can be no miracle, it may appeare by this vnanswerable reason.

Every miracle is sensible, as when Moses rod was turned into a serpent, and Christ turned Water into Wine.

But this myracle is not sensible, for I see bread and tasse bread, I see wine, and tast wine euen after consecration.

Therefore it is no miracle.

Quest. May you not receiue the bread without the wine?

An. No, for these reasons.

1. This were to crosse Christs institution.

2. It doth disprouiledge Christs people.

3. It makes Christs feast a dyes feast.

4. It takes away the remembrance of Christs blood shed.

5. The wine signifies not Christs blood in his veines, but that blood which was powred out.

Quest.

Quest. What is the forme of this sacrament? 2. Forma.

An. The continuation of the thing signified with the signe, the action of God with the action of the Minister, & the action of faith, with the action of the receiuer. 1. 2. 3.

Quest. What doth the action of the minister signifie?

An. His taking of bread and wine, into his hands, doth signifie Gods sealing of Christ to beare the office of a mediator. Ioh. 6. 27. His blessing of the bread, the sending of Christ to be a mediator: his breaking of bread and powring out of wine, the execrable passion of Christ, and effusion of his blood: the giuing of bread and wine to the receiuer: the offring of Christ to al, euen hypocrites, but the giuing him onely to true Christians.

Qu. What doth the action of the receiuer signifie?

Answ. His taking of bread and wine into his hand, doth signifie his apprehending of Iesus Christ by faith.

His

His eatinge of bread and drinking of wine, for the nourishment of his bodie, his applying of Christ vnto him selfe, that his true communion with him may be more increased.

Fines 3. Catech. Quest. What is the end of this Sacrament?

Ans. 1. The assurance of Gods fauor.

2. The increasing of my faith.

3. Fellowship with Christ.

4. Communion with the saintes.

Quest. You said in the second place that you must examine your faith, tell me therefore what this faith is?

Fides quid 33. pag. An. It is a miraculous worke of God, wrought in the heart of a regenerate man, by the preaching of the gospell, whereby hee doth apprehend and applie to himselfe particularly, Christ Jesus, withall his benefites to the pardon and forgiuenesse of all his sinnes.

Quest. Howe may a man knowe, whether hee haue this faith?

An. by these signes.

First if wee can from our hearts renounce our false supposed goodnesse, and can wholy relie vpon Christ in the mat-

matter of our saluation: this nature cannot doe.

2. If we haue peace of conscience arising from the apprehension of Gods loue in Christ, and our reconciliation with him.

Quest. Which are the wantes of faith?

Ans. 1. Doubting and distrust of Gods mercie.

2. Presumption and vaine confidence in our selues.

Quest. To come to the third parte of our examination, tell me what repentance is? Pœnitentia. 3. pag.

An. 1. It is a worke of grace, arising of a Godly sorrow, whereby a man turnes from all his sinnes to God, and brings forth fruit worthy amendement of life.

Quest. How shall you know whether you haue this repentance or not?

Answ. By these markes.

1. If I haue a Godly sorrow, whereby I am displeased with my selfe because by sinne I haue displeased God.

2. If there be in me a changing of the minde & a purpose to forsake sinne and

and ever after to please God.

3. If I do dayly more & more breake off my sinnes, and abstaine from inward practise, keeping under my corruptions and vngodly thoughts.

4. If I can mourne for the present corruption of my nature.

5. If I haue bin grieued, & craued pardon for my late sins, euen sithence I was last partaker of the Lords table.

Obedientia. pag. 3.

Quest. You said that obedience was the fifth part of our examination, can you tell me what obedience is?

An. It is a free, hearty, vniuersall, personall, & perpetuall keeping of Gods commandements.

Quest. Howe many properties are there of this obedience?

An. Fiue. 1. It must be free, without constraint. Psal. 110 3.

2. Sincere, without hipocrysie. 2. Tim. 1. 5.

3. Vniuersall, not to some but to all the cõmandements. Psa. 119. 6. Ia 2. 10.

4. Perpetuall, till the howre of our death. Psalm. 24. 13.

5. Personall, in regard of our personall calling. 1. Pet. 5. 1.

Quest.

Quest. Which is the last part of examination?

Ans. Our reconciling our selues vnto our brethren if wee haue made them any offense. Matth. 5. 24. *Fraterna reconciliatio. pag. 3.*

Quest. When are we fit to receaue the sacrament in regard of reconciliation?

Answ. Euen then when we are fit to say in the Lords praier, forgiue vs our trespasses as we forgiue them that trespas against vs. And therefore many indāger there own cōsciences in refusing to receaue, lest they should leaue their sins & be reconciled to men. Mercy Lord grant that I may after this sorte examine my selfe, that at all times I may be fit to come to Gods table.

Quest. I hope you are well Instructed in examinatiō. Tel me what premeditation the second part of preparation is? *Premeditatio.*

Answ. It is a consideration of those graces which wee doe receaue by the death of Christ signified in the sacrament of the Lords supper.

Quest. Which are those graces that we must consider of?

Ans. Our redemption from hell, our deliuerance from death, damnation & the curse of the lawe.

2. The

2. The remission of our sinnes, whereby wee receaue freedome from sinne and acceptation to life. Psal. 103. 3. 4. Ps. 32. 1. 2.

3. Which is a fruite of the former reconciliation with God, when we are made friends with him. Col. 1. 20.

4. Our communion and fellowship with Christ. 1. Cor. 10. 16.

5. Interest and title to eternall life by Christ, in whom we are sonnes. Ioh. 1. 12. Rom. 8. 15.

Quest. What fruite ariseth out of these three?

Answ. A spirituall hunger after Christ and his benefits: for when a man hath examined his wants, and hath considered the riches of Christ, his heart longes after the same. Ioh. 7. 37.

Quest. You have wel said al that you have yet said, howe must you be disposed in the action of receiuing?

2. In ipsa actione.

An. I must seriously thinke of these fiue pointes.

1. First when I see the minister take bread and wine, I must consider the action of God, whereby he sent Christ to worke my redemption.

2. When

2. When I see the bread broken, & the wine powred out, I must consider, 1. the bitter passion of Christ for me in so suffering. 2. Gods infinite loue to me, who sent Christ to redeeme me his enimy. 3. Gods wrath towards me for my sin, which nothing could satisfie but the death of christ. 4. I must detest those sins of mine, which caused Christ thus to suffer.

3. When the minister distributes breade and wine, I must consider, that as it is truly offered vnto mee by man: so Christ is truly offered vnto me by god.

4 In receauing breade and wine, I muste apprehend Christ by faith.

5. In eating that breade & drinking that wine, I must apply christ particularly to my selfe, & be perswaded that as that bred and wine is made the nourishment of my body, so Christes body and blood is made the nourishmente of my soul. Yea I must feele the power of christe to mortify the corruption of my nature by his death, to quicken mee in newnes of life by his resurrection, and to giue me power to fight against my deadly aduersaries, the world, the flesh, & the deuill.

Is there nothing to doe for you, after you haue

3 Post actionem.

haue receaued this holy sacrament,
Yes I must obserue these three thinges
First I must giue god thanks for so great
a benefyt. 1. cor. 11. 26.

2. I must look to receiue by it, increase
of faith, & repentance, to rise from sin, & to
receiue power against the deuill.

3. If I feele this present comforte, to bee
thankful for it: if not, I must know that
it is because I haue not prepared my
selfe, or because my faith is weak, or be-
cause I liue in some secret sin: wherefore
I must goe to god, acknowledge my fault
& desire paron and comfort for the same:
Now the Lord grant me this grace, so to
be partaker of his sacramentall table, that
I may be partaker of his heuenly table,
through Jesus christ my lord, & alone blef
sed sauior, Amen.

pag. 6. Ille non edit Corpus Christi, qui non
est de corpore christi, August.

He cannot eate the body of Christ, that
is not of the body of christ.

Accede, panis est, non venenū: malarus
non est, sed malus accipit, Idem.

Come, it is bread not poyson; the thing
is not euil, but an euil person receiues it.

A godly prayer for morning, or Euening.

MOst high and mighty God, and in thy sonne Christ Iesus our mercifull, louing, and gracious father, thou hast commaunded vs to come vnto thee, and vpon the knees of our hearts we do come vnto thee, humbly prostrating our selues before thee, beseeching thee to remoue far from vs, all such impediments as vsually Satan casteth vp on this exercise; and so to quicken vs vp, by the spirit of supplication, that in feare and reuerence of thy great name, in faith, any confidence of thy gracious allowance, and in a feruent desire of the supplye of our wants, we may put vp, and powre out our supplications vnto thee: that as the messengers of our soules, they may signifie our wants, as the petitioners of mercy they may sue for our pardon, and as proclaimers of thy grace, they may declare our thankfulnes, for all those mercies which we haue receiued, and all those iudgements which we haue escaped.

O Lord our God, we do here in thy presence, & blessed are we that we may come

to thy presence) acknowledge and confes, that wee are of our selues most wofull, wicked, and cursed creatures. The corruption of our natures, the iniquities of our liues doe generallie beare witnes against vs. But more particularly we confesse, that our hearts are full of infidelity by reason whereof, we do not as wee ought, either depend vpon thy prouidence for the things of this life, or beleeue thy promises for the life to come. Dost thou visit vs? we are impatient: dost thou deny vs our desires in this world? we are neuer contented with our estate. Wee are full of doubt for the life to come, and full of distrust for the things of this life. We are glued too much to this wicked world and as though we said in our harts there is no god, our mindes are greatly estranged from thee. And alas miserable wretches that we are, we delite in doing our own willes, it is not meate and drinke to vs to do thy will. In the pride of our hearts, wee exalte our selues aboue thee, and our brethren, and boaste our selues as though we had receued nothing from thee. We put away from vs the euill day, and liue as though we should neuer

die. We walke on in the hardnesse of our hearts, and by reason of the abundance of vainglory, we rather seeke praise of men then thy glory. Our soules are so filled with loue to our selues, that, wee preferre our owne pleasure, peace, and liberty, before thy maiesty, or the loue of our brethren, yea, hypocrisie is so rooted in our soules that we content our selues with a profession of piety, and labor not for the power of Godlinesse.

And as for our liues they abound with actuall transgressions against euery one of thy ten commandements hauing broken the same ten thousand times we Lord haue liued in contempt of thy prouidence, committing Idolatry with thy creatures, taking thy glorious name in vaine, and prophanings of thy most holy sabaths, we euen we who should haue been vpright, haue disregarded our betters, enuied our brethren, defiled our soules with vnchast desires, labored to be rich by vnlawfull meanes disgraced our neighbors, & longed after that which was none of ours. Wee haue heard thy word O Lord, but wee haue not beleeued it, wee haue knowen thy word

but

but haue not practised it. We haue come to thine house without reuerence, approached to thy table without repentance, and practised many sinnes without remorse. Do wee any good? we please our selues too much: doe we any euill? we feare thee too little: we are wearie of praying, when wee talke with thee, wee are careless in hearing, when thou speakest to vs. If we reade thy sacred and holy worde, it is not sweet vnto vs as the hony combe, but we delight more euen in vngodlye bookes. Yea O Lorde, the pampering of our bellies, the pride of our apparell, the negligence in our calling, the mispending of our time, our vaine conference at tables, our wandring eies, our wanton lusts, our ambitious mindes, our couetous desires, our vngodlye speeches, our lasciuious eares, our censuring of our brethren, our sin in recreations, our vnwillingnes to labour our vnfaithfulnes in life, our forgetfulnes of death, and our abuse of thy mercies, especialy in Christ, do testifie against vs, that wee haue sinned against heauen and against thee, and are no more worthy to be called thy children. But we abhorre at this, and reclaimed from it, O Lorde,

we

we are not ashamed. But howsoeuer it hath pleased thee to vse many meanes, as partly by thy word, & partly by thy spirit: and partly by thy mercies, & partly by thy iudgments, to the end we might be reclaimed from our crooked waies, yet we haue contemned thy word, the ministery of saluation; grieued thy spirit, the earnest of our inheritance; abused thy mercies, the pledges of thy loue; & forgotten thy iudgments, the messengers of thy wrath. Enter not into iudgement with vs thy seruants O lord, for then shal no flesh liuing be iustified in thy sight. Be mercifull vnto vs in forgiuing sins past, & be gratious vnto vs in preuenting sinnes to come. Correct vs O Lord, but with mercy, not in thy iudgement, for then shal we be consumed, and brought to nought. Open our blind eies, that wee may come to a particular knowledge of our particular sinns, especially such as we ar most giuen vnto. Soften our hard and stony harts, that we may sigh and grone vnder the burden of them: make vs, good god, displeased with our selues, because by sin wee haue dishonored thy maiesty. Stir vp our dead & dul harts, that we may hunger after Christ & his righteousnesse, and after euery drop of

his

Eptly by thy Sacramente;

his pretious bloud. In that son of thine looke on vs thy seruants: and for his merits, & righteousnes, vouchsafe good God, mercifullie and freelie to doe awaye all our offenses. Wash them away in his bloud, and, by the puritie of his spirite, clense our hearts from the pollution, and impuritie of them all, say vnto our soules thou art our saluation, let thy spirite in our hearts crie Abba Father: Teach vs O Lord thy way, and we shall walk in thy trueth, O knit our hearts vnto thee, that we may feare thy name. And because, through corruption in our harts, and sin in our liues, our faith is feeble, and our confidence small: we do humbly beseech thee, to strengthen our faith, by the daily meditation, and particular application of thy mercifull promises, made vnto vs in thy son Christ, that neither in the dangers of this world, nor the troubles of conscience, nor in the hour of death, wee may fall from thee. Gracious father, expell out of our hearts all carnall confidence, the vndermyner of our faith, & teach vs in the spirit of tru humilitie, to denye our selues, & to rely only vpon thee, & the merit of thy sonne in the mater of our saluation. And because it is not enough to com vnto thee by

praier

praier, & to sue vnto thee for pardon, but al that ar in christ must be new creatures therfore we cal vpon thee, for the spirit of regeneration; mortify vs therby the corruptions of our flesh; & quicken vs thereby in the inner mā. By the powr of Christs death let vs dy vnto sin, & by the power of his resurrectiō, let vs rise to righteousnes & newnes of life, let the one as a corrosiue, eat vp ỹ dead flesh of vngodlines, & the other, as a spur, stir vs vp to holines. Illuminat our minds, that we may know thy will: giue vs spiritual vnderstāding, to discern good & euil. Sanctify our memories, to treasure vp good things: purify our consciences to haue peace in thee: reform our wils to doe thy wil, & let al our affections be ordered aright. Teach vs to fear thee continually wheresoeuer we ar, to neglect al things, in regard of christ, to loue thee & our brethren for thy sake, to be zealus of thy glory, to be greeued at our & other sins, & ioyful when we cāplea thee. Let our bodies the instruments of sin be euer hereafter clensed by thy spirit that they may bee temples for that spirit to dwel in, keepe our eies from beholding vanitie, our eares from harkning to variety, our mouths frō speking blasphemy

blasphemy, our hands frō committing of iniquity, & our bodies from the action of adultery. Let our light so shine before mē that they seeing our good workes may glorifie thee our heauenly father. Make vs to remember, that as we are sons, wee must depend vpon thee, as we ar seruants, wee must obey thee, and as we are christians, we ought to walk worthy of our vocatiō and calling. And because we haue al some particular calling, either of rule or seruice, or trust, or fauor, make vs from the highest to the lowest, faithful in our callings, & to remēber that a day wil come in which we must giue an accompte vnto thee of all our actions doon in this flesh whether they be good or euill. Take away from vs all opportunity of sinning, & make vs euer thankful that we liue so, as wee want allurementes to many sinnes. Cause vs to see how deformed sin is in it selfe, & to what confusiō it is like to bring vs: Lord make vs to flie the very occasiōs of sin, & to resist the beginnings of al tēptation: let not a night pas ouer our heads in which we examin not howe wee haue spent the day: neuer let vs come into any compayy, wherin we may not bee, or

receiue

receiue som good. Keep vs that we fashiō not our selues to this world. but rather imitate the fashion of the moste godly in our callings. Let vs neuer count any sin to be a little one, because that our sauior died for the least. And because we liue in dangerous times, wherin many ar withdrawne from the profession of thy trueth, Lord giue vs harts neuer to entertain any such doctrine, which cannot be warranted out of thy word: nor to admit of any such teachers, as goe about to withdraw vs frō obedience to our gouernors: & if any one fal into any sin, let vs restore such an one wt the spirit of meeknes, cōsidering our selues, ẏ we also may be tempted. We further acknowledge most gracious God, ẏ our life is a war-fare vpon earth, our enemies are sinn, Satan, & the flesh. Lord helpe vs in this spiritual combat: are we weak? bethou strong: ar we tempted? with the tēptation giue an issue; may we be ouercom? tech vs to watch ouer our own harts & waies? is there any one sinne which we are weak to resist? in the act of temptation giue vs power to resist it: that by this means we may haue as iust cause to praise thee in our cōquests, as we haue many reasons to hūble our selues in our

foyles

foyles. We see also, most all seeing God, ẏ none cā liue godly in this world, but they must suffer persecutions: either Ismaell wil reuile them wͭ a reproachful tongue, or Esau wil pursue them wͭ a blody sword what now must we do in these days of trial? whether shal we come for helpe but to thee? To thee therfore must wee come O Lord our god: crauing wisdom to forsee, prouidence to preuent, patience to beare, & harts to be prepared for this fiery trial: ẏ by the denial of our selues, distasting the worlde, & liking of heauen and heauenly things wee may make a good vse euen of the least affliction. Confound in euery on of vs the cursed workes of the diuel: Increase in vs dayly the giftes of thy spirit. Fit vs for such calings in which thou hast or wilt place vs; & make vs to referre the strength of our bodies, the giftes of our minde, our credit in this world, & what so euer grace thou hast alredy or wilt hereafter bestow vpon vs, to the glorye of thy name, the good of thy church, & the eternal saluacion of our own souls. And howe soeuer we liue heer in this Babilon of the world, lord let our conuersation be euer in heauē, ẏ whether we eat or drink, or what soeuer we do else, wee may heare alwayes

this

this voice sounding in our eares, arise you dead & come vnto iudgment. Many other things haue we to beg for our selus; ẏ our ignorãce knoweth not to aske, or forgetfulnes remẽbers not to ask, hear vs for thẽ in thy beloued son. And gine vs leaue now good god to pray to thee for others. Ther ar no christiã peple at any time assẽbled, but they are redy to praye for vs, & therfor it is our duty to pray for thẽ. We therfore cõmend to thee thy whole church, & each mẽber of the same: be good & gracius to these churches of Englãd, Scotland, Frãce, & Irelãd: gine ẏ Gospel a free passage euery wher; & put on the meanes by which it may be publisht wher it is not, or maintained wher it is. Denid not O thou indiuisible god, denid not Ephraim against Manasses, nor Manasses against Ephraim, nor both of them against Iudah. The coat of thy son was wẽout seam, let ẏ church of thy son be without seame. Our aduersaries get ground, and work vpon our diuision, knit vs so together, that their worke may be as the cõfusion of Babel. Ar there any means to hinder the currãt of thy gospell? stop them in the head, poyson them in the stream, stay thẽ in the riuer, & let their labor be like his that wold repair Iericho

Hitzom.

Pro vnitate

To this end bee good to the light of our
eies, the breathe of our nostrils, the pro-
curer of our happines, thy Salomon, our
King: preserue his bodie in health, his
soule in soundnes, his hart in thy trueth,
his life in honor, his honor from vnder mi-
ners, & his ears from flatterers, the bane
of each kingdome. Keep him, that he may
euer maintain thy truth. Defend him a-
gainst the insinuation of practising pa-
pists, who will neuer wish wel vnto him,
vnlesse they see he do wish ill vnto thee.
Let thy good spirite bee with Iosiah our
prince, season his young yeares with the
knowledge of thy will, that as hee growe-
eth in yeares, so he may grow in stature, &
fauor, both with god and men. Be good
vnto them that haue the tuition of him,
& make them instruments of much good,
ẏ may be done by him. Preserue wt these,
our gracious Queene, let vs see her as a
fruitfull vine about the Kings house, and
her children like to oliue plantes, round
about his table. And berause where many
counsellors are, there is peace. O Lord
blesse his honorable counsail in al things
let them take counsail at thy word, and in
euerie consultation alme at thy glorie.

Hiezem

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The peeres of our land, the pillars of our kingdome, wee commend vnto thee, make them contented with their present honors, and to continue loyall to their vndoubted soueraigne. And because the preachers of thy worde are the pillars of thy church, bielle them all from the highest to the lowest, that both by life and doctrine they may set out thy most holie worde. Take from the great, the spirit of ambition, and from the meane, the spirit of contradiction, that both may labor asmuch as they may, to oppose themselues against the common aduersarie, and not to aduantage him by intestine diuisions. Bielle the people of this land, such as are called confirme them, such as are not conuerte them: to that purpose send a faithfull pastor into each congregation, who may speake a worde in due season vnto the. Touch all our hearts from the highest to the lowest with true repentance, that thy iudgementes present & imminent may be preuented & remoued, thy mercies still continued to vs, & our posteritie after vs, especially in the true ministerie of thy worde and sacraments, that such as survive by may praise thy name. Bee mercifull

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to all thine afflicted ones, be they sick in bed, distressed in conscience, pinched with powerty, disgraced for thy truth, or kept in prison, and deliuered to death: releeue them in their necessity, strengthen them in their weaknes, comforte them in their distresse, mitigate their sorrows, & turne al their troubles to thy glory and their good. To this end, giue thy seruãts cõfort by thy word, sufficiency of things needful for them, bles the fruits of the earth, disappoint both Turk & Pope from incroching vpon thine inheritance, let all such prosper as fight thy battails: and let thy gospel be preached from the one end of the worlde vnto the other. In thy good time let the sun of thy gospel shine vpon Iews Turks, Infidels, Atheists and papists belonging to thee.

Be good to our kinsfolkes in the flesh, our frendes in the spirite, and them to whome wee are any wise bounden, or desire to bee commended to thee in these our praiers and supplications. Haue mercy vpon vs nowe calling vpon thy name, forgiue our sins and manifolde defects in this holye duty accepting

ting at our handes this our obedience in Christ.

And because thou hast bin good vnto vs many wayes, make vs thankfull vnto thee for all thy mercies: as our election in thy loue, our redemption in thy sonne, our sanctification by thy spirit, our preseruation by thy prouidence; our health in body, peace of conscience, our life in thy church, our gratious Gouernours, our painfull Preachers, our christian friends, our desire to please thee; and that wee haue the ministration of thy word and sacraments, and can shew loue euen to our enimies. We thanke thee O Lord, for all graces of thy spirit, as faith in thy promises, hope of eternall life, feare of thy name, loue to thy maiesty, zeale to thy glory, affection to our brethren, patience vnder the crosse, strength against our seuerall temptations, humility, gentlenesse, meekenes, forbearing, with many other giftes and graces of thy spirit: all which wee acknowledge, haue proceeded from thy meere mercie. O let vs not bee negligent in the vse of all good meanes

by which thy grace may dayly growe vp in vs. We do also, with all thankfulnesse, remember all the blessings of this life, our deliverance from our enimies in 88. our preservation from the pestilence in 93. our protection from Gunpowder in 95. as all other fauors which we do enioye vnder the blessed gouernment of our gratious Prince, and for all thy goodnes vnder our late noble Queene. We thanke thee, that thou hast sustained vs in great weaknes, relieued vs in much necessity, cõforted vs in much distresse, resolued vs in many doubts, delivered vs from many dangers, preserued vs from many sinnes, made vs willing to desire to do thy will, and bestowed vpon vs such a larges of thy good creatures, that we are more fit to giue then receiue. Bl esse vs now and euer hereafter, keepe vs and all ours, and all that are nere about vs from all dangers whatsoeuer, and grant vs all, such a portion of thy grace, that whether we stay at home, or goe abroad, watch or sleepe, eate or drinke, buy or sell, bee in labour or recreation, we may euer labour to

glorifie

glorifie thy high and great name in the workes of such callings, as thou shalt call vs vnto, and fit vs for, through Iesus Christ our Lord and Saviour, in whose name and in whose words wee further call vpon thée; saying Our Father which art &c.

O Lord bleſſe vs and kéepe vs, O Lord make thy face ſhine vpon vs O Lord graunt vnto vs thy ſweete and euerlaſting peace, eſpecially that peace of conſcience which the world cannot giue, with the pardon and forgiuenes of all our ſinnes, this day at this time, and heretofore committed againſt thée, with a bleſſing vpon thy church and children euery where, as well as though we had named them, thorough Christ our Lord and onely Saviour, Amen.

A thankſgiuing for our late deliuerance from that vnnatural conſpiracie againſt our King and State.

ALmighty Lord GOD father of our Lord Ieſus Chriſt, and in him our moſt Gratious and mercifull Father, many are thy mercies

towards vs, and that our soules know right well. And as we cannot be ignorant of them vnles we be senselesse, soe wee may not be forgetfull vnles we be thankelesse. By thée our lot is fallen into a good soile; and by thée we haue a goodly inheritance; by thée are our bodies deliuered from sickneſſe, and by thée are our soules deliuered from sin; by thée our names are not a reproch vnto our enemies; and by thée our estates are not a prey vnto the Idolatrous. Thou euen thou hast don great things in our land, & thy right hand amongst vs hath brought mighty things to passe. What is it O Lord, that thou hast not done vnto this vine of thine English Israel? and what couldest thou doe more for it then thou hast? Thou hast planted it by thy hand, placed it in thy vineard, hedged it by thy prouidence, garded it by thine Angels, watred it by thy spirit, prayned it by thy rodds, supported it by thy power, committed it to thy husbandmen, beautified it by thy mercies, and fruitified it by thine aboundance, not of sower, but sweete grapes. The wilde boare of the woods

hands can neuer roote it vp; the beasts of the forest shall neuer deuour it. Lord continew still to visit this vine, which without thy visitation, must be fruitles and strengthlesse. Thou hast cast out the heathen, and planted vs in: thou hast subdued our enemies, and made vs the mirror of the whole world: Thou hast giuen vs thy Sonne to be our Sauiour, thy word, to be our instructor, thy Spirit, to bée our sanctifier, thy preachers to bee our monitors, thy sacraments to be our seales, and Kings to be our nursing Fathers, and Quéenes to bee our nursing Mothers. When our enemies came against vs, thou subduest them: when our light was extinguished, thou didest set vp a greater, when the plague was amongst vs, thou calmest it, and when our Countrie was to be betraied, thou wast our deliuerer. What shall we render vnto thée for all these fauours? or what can we render for all these mercies? O our soules, praise the Lord, and all that is within vs praise his holy name. O our soules praise the Lord, and let vs neuer forget his benefitts. Wee Lord had bin 1588. Q. Elizabeth. K. Iames. 1603.

blowen vp with the powder of rebellion, had not the power of thy prouidence watched ouer vs. We therefore, our Princes, Nobles, Clergy, Commons, our Wifes, Children, Seruants and all, are heere before thy Maiestie this day, & now render vnto thee (for more we cannot, and more thou desirest not) the sacrifice of praise, the calues of our lipps, for this wonderfull deliuerance, shewed vnto our Gracious King and Country. Lord teach vs therby to be thankfull vnto thee, obedient to our gouernours frequent in prayer, feruent in the spirit, and zealous in good workes, least a worse thing hereafter happen vnto vs. Make vs to detest Popery the poyson of Auctority, Jesuits the bellowes of sedition, Papists the plotters of rebellion, and to thinke better of our Christian Brethren, and this, not new, but most auncient religion of ours, by which wee are taught Pietie to God, Loialty to Gouernours, Peace to the Church, reuerence of superiority, charity to our inferiours, amity to our equalls, loue to our enemies, patience in tribulation, thankfulnesse in prospe-

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rity faithfulneſſe in our calling & honeſty to al. And ſeing of late thou haſt deliuered our backs from whipping, our liberty from ſeruing, our ſoules from dying, our country from conſuming, & our King and Eſtate from a ſuddaine blowing vp, Lord wée pray thée that the meditatiõ of this mercy may neuer depart out of our minds, but that wée may bée thankful vnto thée for mercies receiued, and fearfull of thée, for iudgements eſcaped. Teach vs to pray vnto thée alone, who canſt heare & graunt our requeſts, to kéepe our country from inuaſion, our Church frõ diſſention, our houſes from infection, our State from alteration, and people from the cruell mercies of the Italian Popedom, whoſe faith is faincie, whoſe force is fraud, whoſe troſt is treaſon, whoſe obedience is hipocriſie, whoſe lawes are traditions, whoſe pardõers are pzieſts, whoſe ſauiour is the Pope, whoſe god is an Idol, whoſe ſeruice is ceremonies whoſe glozie is their ſhame, and whoſe end is damnation, except they repent. Let the Sunne of the Ghoſpell be neuer eclipſed, the Light of thine

Israel neuer be extinguished, the hope of our happinesse neuer bée subuerted. Nor the branches of our vine euer cut off. Thus we thy people and shéepe of thy pasture, shall haue iust occasion to praise thy great name, in the face of thy congregation from this time forth forevermore. Lord kéepe in our Kinge the Spirit of Maiestie, in our Quéene the Spirit of Chastitie, in our Prince the Spirit of Pietie, in our Nobles the Spirit of Loialtie, in our Councellers the Spirit of Prudencie, in our Clergie the Spirit of Vigilancie, and in vs all the Spirit of Fidelytie, and as for such as wish euill to this Sion of ours, the Honour of thy name, the Pallace of thy pleasure, the Place of thy protection, and the Wounder of the world, if they bélong to thée, giue them hearts to repent and to returne to vs, if not, or euer their pottes bée hotte with thornes, let indignation vexe them as a thing that is rawe. Euen soe let all thine Enimies perish O Lord. And vnlesse their Children bée better then the Parents, as the Prophet prayeth, deliuer them

vp

vp to famine, let them dropp by the force of the sword, let their wiues be robbed of their children, and be widdowes, and let their husbands be put to death: let their confederate young men be slaine by the sword, let them be ouerthrowne in the day of thine anger, and let none be left to make lamentation for them, and to say, O my brother O my sister. Lord rute all Cananites out of this land of the liuing, that such as le are thee may dwell safely. Blessed be the Lord God of our saluation for euer and euer, and let all the people say Amen, Amen.

1. *Sam.* 12. 24. 25.

Now therefore feare yee the Lord and serue him in the truth withall you hearts, and consider how great thing he hath done for you.

But if you do wickedly ye shall perish both ye and your King.

Israel neuer be extinguished, the hope of our happinesse neuer bée subuerted. Nor the branches of our vine euer rot off. Thus we thy people and shéepe of thy pasture, shall haue iust occasion to praise thy great name, in the face of thy congregation from this time forth forevermore. Lord kéepe in our Kinge the Spirit of Maiestie, in our Quéene the Spirit of Chastitie, in our Prince the Spirit of Pietie, in our Nobles the Spirit of Loialtie, in our Councellers the Spirit of Prudencie, in our Clergie the Spirit of Vigilancie, and in vs all the Spirit of Fidelytie, and as for such as loith euill to this Sion of ours, the Honour of thy name, the Pallace of thy pleasure, the Place of thy protection, and the Wounder of the world, if they bélong to thée, giue them hearts to repent and to returne to vs, if not, or ouer their pottes bée hotte with thornes, let indignation vere them as a thing that is raw. Euen soe let all thine Enimies perish O Lord, And vnlesse their Children bée better then the Parents, as the Prophet prayeth, deliuer them

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But if you do wickedly ye shall perish both ye and your King.

He that eateth and drinketh,
and letteth grace passe,
Sitteth downe like an Oxe,
and riseth like an Asse.

Grace before meat.

WE acknowledge and confesse this fauour of thine, eternall God and gratious Father, that it pleaseth thy maiestie to giue vnto vs so many opportunities to meete together, we beseech thee to blesse vs, and our meeting at this time, and all thy good creatures prouided for vs, and graunt that we may vse them soberlie, as in thy presence, and receiue them thankfully as from thine hand, to the glory of thy name, the good of our bodies, and the future saluation of our soules, through Christ our Lord and alone blessed Sauiour. Amen.

Grace before meate.

ALmighty Lord God, and our merciful Father, we beseech thy ma-

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lesly to bée good vnto vs, in the pardon and forgiuenesse of our sinne past, & by the assistance of thy good and holy Spirit to preuent all them that are to come: to watch ouer vs as thou hast done by thy special prouidence, to direct vs continually by thy holy word, to bleſſe vs in the vſe of all thy good creatures, that nowe we shall receiue from thy bountifull hand, giuing strength to them to nourish vs, and giuing hearts vnto vs to bée thankefull vnto thée for the same. And graunt that whether wée eate or drinke, or whatsoeuer wée doe elſe, wée may doe all to the glory of thy most holy name, through Christ thy Sonne, and our onely Sauiour. Amen.

Grace after meate.

WE beseech thy Maiestie, eternall God and gracious Father, to make vs truly and vnfainedly thankful vnto thée, for all those mercies that we haue receiued, and for all those iudgements that we haue escaped, both temporall concerning this life, and eternall

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and letteth grace passe,
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Grace before meate.

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felly to bée good vnto vs, in the pardon and forgiuenelle of our ſinne paſt, & by the aſſiſtance of thy good and holy Spirit to preuent all them that are to come: to watch ouer vs as thou haſt done by thy ſpecial prouidence, to direct vs continually by thy holy word, to bleſſe vs in the vſe of all thy good creatures, that nowe we ſhall receiue from thy bountifull hand, giuing ſtrength to them to nourith vs, and giuing hearts vnto vs to bée thankefull vnto thée for the ſame. And graunt that whether wée eate or drinke, or whatſoeuer wée doe elſe, wée may doe all to the glory of thy moſt holy name, through Chriſt thy Sonne, and our onely Sauiour. Amen.

Grace after meate.

WE beſeech thy Maieſtie, eternall God and gracious Father, to make vs truly and vnfainedly thankful vnto thée, for all thoſe mercies that we haue receiued, and for all thoſe iudgements that we haue eſcaped, both temporall concerning this life, and eternall

ternall concerning that life to come: for thy gracious prouidence this day past, for our comfortable, & peaceable, & chearfull meeting together in thy feare at this time, and for all thy good creatures bestowed vpon vs, for the comforting & refreshing of these feeble and weake bodies of ours. Now we humbly intreate thee, that as thou hast fed them with that food which is conuenient & necessary for the same, so it would please thee to feed our soules with that food which perisheth not, but endureth to eternall & euerlasting saluation; so as we may seeke so to passe through these things temporall, that finally wee lose not things eternall. Bleese with vs thine vniuersall Church, our Kings and Queenes Maiesty, the Prince & their Realmes: O Lord continue thy truth & peace among vs, with the pardon and forgiuenesse of all our sins this day, at this time, and heretofore committed against thee, through Christ our Lord and blessed Sauiour. Amen.

Another

Another after meat.

O Lord of eternall glory, who hast elected vs in the loue of a Father, redeemed vs by the obedience of thy Sonne, sanctified vs by the operation of thy spirit, preserued vs hitherto by thy gratious prouidence, instructed vs many times by thy good & holy word, and now at this present and often heretofore, most graciously and bountifully refreshed & comforted vs with thy good creatures, & with the mutuall societie & comfort one of another, & hast bestowed many other good blessings and benefits vpon vs, as health of body, peace of conscience, and abundance of thy good creatures, which thou hast denied to many of thy seruants & deare children, which deserue the same as well as our selues: thy maiesties name bee blessed and praised of vs and thy whole church both now and for euermore, Amen.

Serenißimo Regi Iacobo Franciscj Bertj Carmen gratulatorium.

PApa quid effrendis? quid frendis Roma? superbã
Quod nunc te faciat, dic mihi, nunc quid habes?
Bella quid? Arma? Minæ? quid Bellarmine tonasti?
Quid nostros sic tu mordicus ore premis?
Quid parsone canis? tu personate Britanne,
Siccine relligio fulta cruore tua?
Sanguine placari diuos, animisque litandum
Anglorum stulti creditis: vnde fides?
Vana fides, & falsa fides, hæc luditur arte
Nescia plebs vera religione frui,
Sperastis sine spe, sed spem deus ipse fefellit,
Et quam sperastis, non fuit atra dies.
Non fuit atra dies quam fex hæc vestra papalis
Stuxerat, in vestrum concidit illa caput,
Nil ficti, factiq́ dei, nil lignea virgo,
Et nil sanctorum saxea turba valet.
Non ea nostra voco: vis hæc Romana; valete
Nil mihi vobiscum, ludite vos alios.
Ludite vos alios, non hys deludimur Angli,
Relligio vestra est sanguinolenta nimis.
Aspicite ô ciues, et vos generosa propago,
Dicite, non veros creditis esse lupos?
Credimus, (et mentes si non dementia fallat)
Hic iterum talis non metuenda dies.
Sume animum, gladiumq́ tibi, viresq́ Iacobe,
Pugnabit pro te (qui tuus) ipse deus.

Sume

Sume animos, gladios, & nostras accipe vires,
Quod magis est, nostram sume Iacobe fidem:
Sume animos, animasq; simul, te sospite, nostrum
Quicquid erit, nostrum non erit: omne tuum.
Omne tuum: pia vota, preces, adiungimus istis
(Qua possis multo fortior esse) fidem.
His fortis satis esse potes; his vtere pennis,
Ne te decipiat Roma cruenta, caue.

FINIS.

Nathel Jackson Book
m 1668

annoys